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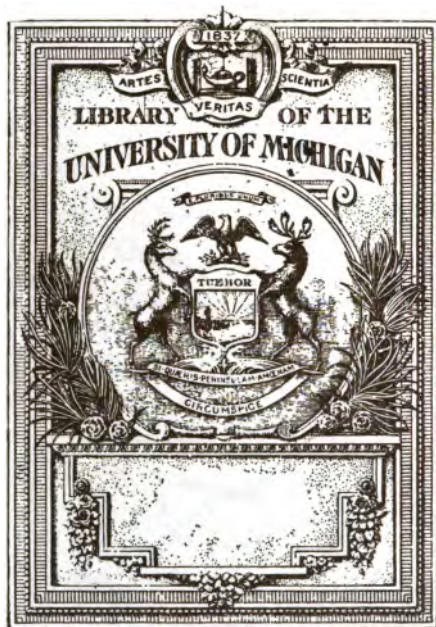
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To

The Department of Economics  
with our compliments.

W. H. Malliner.

Oct. 1<sup>st</sup> 1921.



# HUMAN ENGINEERING

A REFERENCE BOOK ON THE DYNAMIC MIND  
FUNDAMENTALS, INCORPORATED IN  
MANUFACTURING AND BUSINESS  
ENGINEERING

BY

**RICHARD H. MULLINER**

*Studied at Pratt Institute of Technology*

*Member of American Society of Mechanical Engineers*

*President of Mulliner Brothers Consulting Engineers*

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# **THIS TEXT BOOK ON HUMAN ENGINEERING**

**IS NOT THE PRODUCT OF ANY ONE BRAIN NOR IS IT  
THE RESULT OF ANY ONE MAN'S GENIUS, BUT  
IT IS THE EVOLUTION EFFECTED FROM COLD  
EXPERIENCE, COMBINED WITH THE EF-  
FORTS OF SEVERAL OR MORE HUMANS,  
WHO, FOR CENTURIES HAVE BEEN  
STRIVING TO LIBERATE**

## **MAN AND BUSINESS**

403642

## **EFFICIENCY**

**Scientific engineering of the dynamic mind fundamentals incorporated in human life must come, before man will reach that state of evolution that will bring business to its ultimate standard of efficiency.—*Mulliner.***



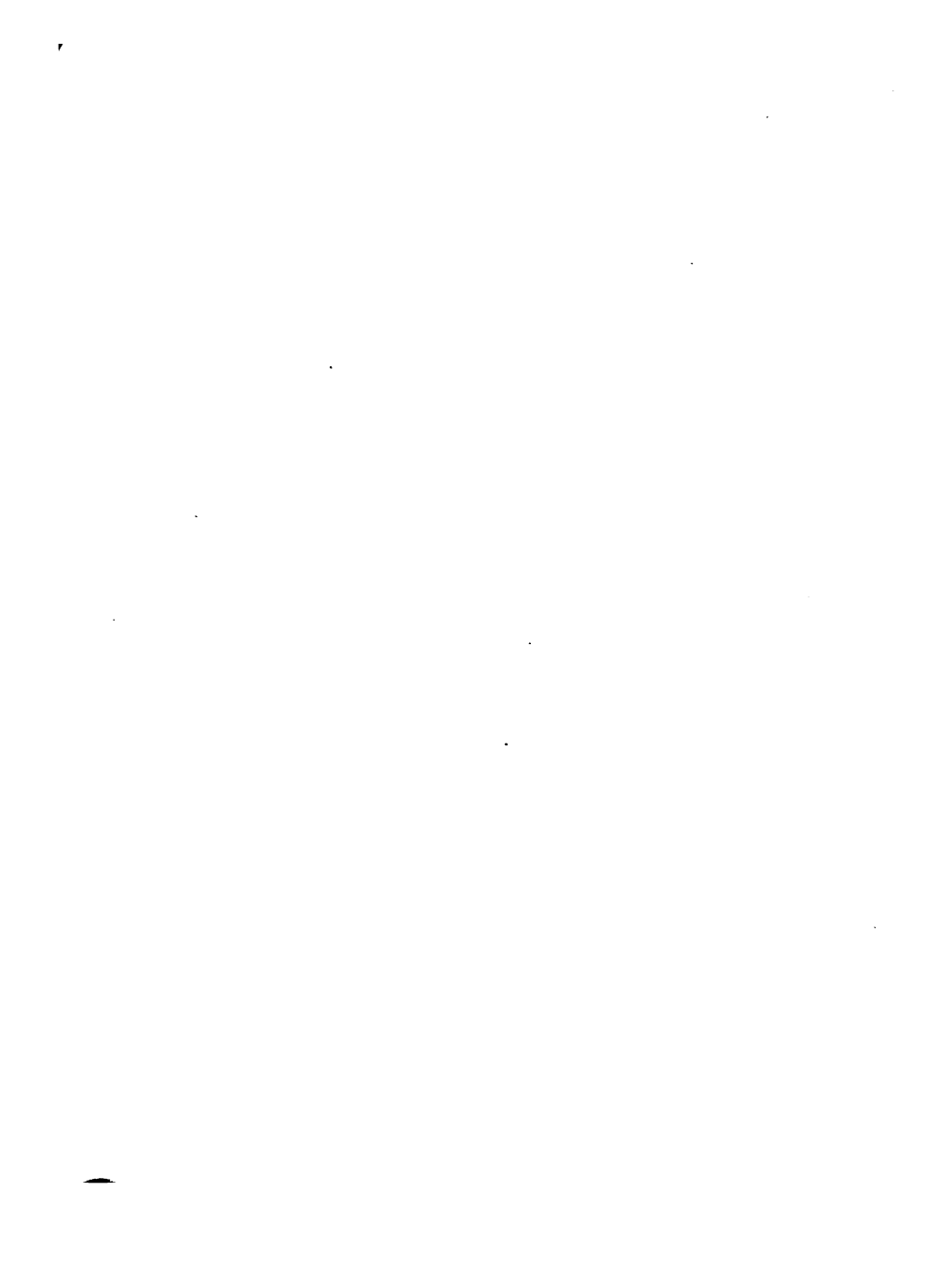
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## THE OPEN MIND

Confucius expressed it in the golden phrase "Mental Hospitality." Socrates used a phrase out of which was coined the word "Philosopher." He said, "I am not a wise man; I am a lover of wisdom, a seeker after new ideas." Jesus called it "the spirit of truth."

*TO MY SON*  
**RICHARD LOVE MULLINER**

**A TEXT BOOK FOR  
MANUFACTURING AND BUSINESS  
ENGINEERS**



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## PREFACE



**T**HIS BOOK was designed expressly for the development of man and business; as



every one knows there has come about a great change in the world of affairs; little did we realize what was taking place in the year 1914, when the great world stage was being set for the final destruction of the old world of ideas, thoughts, and customs. Today we are talking of industrial democracy, and we are actually democratizing great numbers of our mammoth enterprises. We are struggling for a league of nations, a government to protect humanity from further slaughter; we are being reborn, and the pains of childbirth are upon us, they are becoming greater every moment; but the masses do not understand; they are amazed, the manufacturing and business engineers are puzzled, they are, in a sense, temporarily lost. Humanity today is like the anxious mother-to-be.

What we need is an introduction to some of the truths established nearly 2,000 years ago. Law, a great man of his day, says: "When a right knowledge of ourselves enters into our

## PREFACE

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minds, it makes as great a change in all our thoughts and apprehensions as when we awake from the wonderings of a dream," and this statement any broad-gauged man of affairs will not deny; and again, Thales says: "The most difficult thing in life is to know yourself"; and still another strong statement by Taylor, in which he says: "We grow more contemptible in our own eyes as we come to know ourselves." Now, in obtaining a correct knowledge of ourselves, we must deal with cold facts, which as a rule usually creates unpleasant feelings within ourselves, but if we are courageous as our forefathers were, conditions will iron themselves out in an astonishingly short period of time; the future all depends upon the present generation in power, and if you and I will swear our allegiance to the Golden Rule, and throw off the shackles of selfish customs, with an avowed declaration to stand by the principles of life that were laid down by the greatest man the world will ever know, principles that have been adulterated, commercialized, and sacrificed, we will gain this self-knowledge with less pain and worry, and we will leave pleasant memories for the future generations who are to take up the work left unfinished when we are gone.

With these thoughts in mind this text-book was founded, and I would suggest that my read-



## PREFACE

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ers should carefully study the contents of this volume with patience and perseverance; it is a study of life based on the dynamic mind principles incorporated in man, which requires deep thought and self-analysis.

This text-book takes the issue from a sound scientific standpoint; it gives the missing fundamentals that are practical and consistent; it will help man to discover himself, and place himself in a true relationship with the times.

When man starts in search of himself, he must guard against the old ruts that he has been driving in for years, and in doing so he must be cautious; keeping an eye on his bearings at all times, for one who is too quick to act without a thorough investigation, neglecting to look into all vital theories, from all angles, and from a broad viewpoint, is on an equal basis with one who is too conservative, one who waits for the vast majority to place their stamp of approval on all evolutionary movements. We must guard against the natural prejudice that every man has in his make-up according to his degree of evolution and experience with the world.

Many humans travel the old beaten paths laid out by their forefathers; men who cleared the

## PREFACE

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forest, conquered the savages, men of unbounding courage and fortitude. They made extreme sacrifices, they laid the foundation for the greatest house the world will ever see, democracy, the house for all civilization; and we should carry on this great work with that same aggressive spirit; we must go forward.

The developing of the world should not stop where they left off, it should not be accepted as a finished product, we should not blindfold ourselves; blind beliefs will simply hold up the work on this great house for humanity.

A successful and broad-gauged man must be one of the standard bearers of love and truth. He should not use any part of those reactionary elements in human progress, he must have a clear brain free from all corruptions.

The live business and professional men of today are taxed to their limit keeping pace with the world that is fast changing. For this reason the writer believes the time is ready for the presentation to the public of this text-book on the development of man and business, a modern reference for manufacturing and business engineers.

This text-book contains the most vital subjects

## PREFACE

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on the development of the human mind from a scientific viewpoint; it also keeps in mental view at all times the comparisons between the two great mysterious energizing agents, mind and electricity, which are bound to be accepted by all engineers, as the great fundamentals vital to the uplift of the manufacturing and business world.

Yours sincerely,

THE AUTHOR.



**MIRACLES  
OF  
NATURE**



## CHAPTER I

### MIRACLES OF NATURE



**L**ORD BROUGHAM says:



“We are raised by science to an understanding of the infinite wisdom and goodness which the Creator has played in all His works. Not a step can we take in any direction without perceiving the most extraordinary traces of design; and the skill everywhere conspicuous is calculated, in so vast a proportion of instances, to promote the happiness of living creatures, and especially of ourselves, that we feel no hesitation, in concluding that if we knew the whole scheme of Providence, every part would appear to be in harmony with a plan of absolute benevolence. Independently, however, of this consoling inference, the delight is inexpressible of being able to follow the marvellous works of the Great Author of Nature, and to trace the unbounded power, and the exquisite skill which are exhibited by the most minute, as well as by the mightiest parts of His system.”

Lord Herbert of Cherbury says: “Whoever considers the study of anatomy, I believe will never be an atheist; the frame of man’s body and coherence of his parts being so strange and para-

doxical, that I hold it to be the greatest miracle of nature."

"Miracle" in the sense that Lord Herbert applies it, is perfectly proper, but unfortunately, it has been applied to many workable problems of life.

"Miracles" is a term that has impeded the progress of science in many instances; anything that man could not comprehend in the early days of civilization, was classed as a "miracle" and even today we are using this term in connection with human life, when from every viewpoint it is a practical, demonstrable and solvable problem, and if man will only disregard the selfish customs, and think more generously of humanity, most of our troubles will disappear, human unrest will subside, and man will evolve in greater proportions than he in his present state of evolution can comprehend.

In this age we do not consider any electrical forces as miracles, because we understand them; we now consider them from a scientific viewpoint, and the day is not far off when the science of the mind will also be placed within the range of this same viewpoint, and be developed accordingly. Now, it may be of interest to mention a few of



the many electrical inventions from Franklin's time right to our present day, which alone will set one thinking of the blindness of man, and wondering where he stood for centuries, allowing these great demonstrations to go on without making any combined human effort to understand them.

Thus, we have the lightning rod, batteries, magnets, dynamos, motors, electric lights, telephones, telegraph, wireless telegraphy, moving picture machines, wireless telephone, searchlights, submarine telegraph, the X-rays, electric welding, photographophones, phototelegraph, electric furnaces, electric vehicles, automobiles, aeroplanes, electric heaters, iceberg detectors, electric plating, detectors for gas pipes where location has been lost, electric street cars, signal systems, and illuminations of all kinds, and also thousands of other applications not mentioned herein, and yet electricity is in its infancy, and greater things will be accomplished with this current as man rises to a higher state of evolution.

Let us reflect for a moment on the inertia of man. Where was he from the time of creation? Why did he let those electrical demonstrations pass as miracles, allowing this power to lie dormant for centuries. This dynamic force that has

since revolutionized the commercial world? Why is he now apparently unable to accumulate sufficient courage to eliminate many of the various false customs? Human obstacles that stand before all mankind; mind energy that could, if rightly used, save the world from many wrongs; mental powers that will reveal to mankind the true science of life, only when that science comes within the range of their limited visions.

Is it not true that man has been napping in so far as knowledge of himself is concerned, and his true relationship to nature? Should we say that man is still drowsy, or has he arrived at the point of evolution where he is becoming curious as to his place and position in the world of affairs? Is he beginning to study himself and his fellowman? Is he beginning to form his own private opinions of his brother's actions? Would you say that his hearing and eyesight are improving, as well as all of his faculties for learning?

If one will only observe conditions closely, one will see the answers to these life questions in the signs of the times. Speaking of the study of man, or of human life development, the Earl of Chatham says: "I highly approve the end and intent of Pythagoras' injunction; which, is to dedicate the first part of a human life, more to

hear and learn, in order to collect materials, out of which to form opinions founded on proper lights, and well examined and flippant in hazarding one's own slight crude notions of things; rather than by exposing the nakedness and emptiness of the mind, like a house open to company before it is fitted either with necessities or any ornaments for their reception and entertainment." Now, just look over the past few years, and judge for yourself, as to whether or not Pythagoras' statement had any deep significance attached thereto. With many regrets we all know that the world has been lacking in vital necessities; and evidently they have just recently been discovered, namely the League of Nations, and the Democratization of the Industrial and Business World.

This discovery came about when the modern searchlight of truth was turned on for the first time, giving mankind a few glimpses of its mismanaged home. The great masses of humanity are now struggling to throw off the shackles of old habits and customs, a task that is too great for them. They must have educated generals, or scientific human engineers in the true sense of the word; engineers whom they have full confidence in, to lead them out of the wilderness, and until they find such leaders the manufacturing

and business world will be in a state of turmoil.

With conditions as they are today, with the many great armies of mankind without true leaders, is it any wonder that man is breaking his bonds? He is like the electron trying to find its new atom, or its true master, so to speak.

It may be of interest, right here, to explain just what an electron is. McCormick tells us: "The electrons, in an atom of electricity, are not fixed, but move with great velocity, in definite orbits. They repel one another, and are constantly endeavoring to fly away from the atom, but they are held in by the attraction of the positive core. So long as nothing occurs to upset the constitution of the atom, a state of equilibrium is maintained, and the atom is electrically neutral; but when the atom is broken up by the action of an external force of some kind one or more electrons break their bonds and fly away to join some other atom."

If one will reflect for the moment, and compare the above definition to the deeper laws of a human life, he will readily see the striking similarities between the two great invisible forces that are still puzzling mankind. McCormick speaks of the electric atom being electrically neu-

tral, that is to say, that the positive core of the atom is powerful enough in traction qualities to hold its electrons, causing a state of equilibrium or peace if I may so put it. Does not this scientific fact alone start one thinking?

It may also be of interest right here to read a few of Benjamin Franklin's views of life as compiled by Dr. Crane, editor of "Democracy," a good magazine for the library of all manufacturing and business engineers. Thus, on May 19, 1731, Franklin jotted down these observations which show his state of mind as a result of reading history:

"That the great affairs of the world, the wars, revolutions, etc., are carried on and effected by parties.

"That the views of these parties is their present general interest or what they take to be such.

"That the different views of these different parties occasion all confusion.

"That while a party is carrying on a general design, each man has its particular private interest in view.

"That as soon as a party has gained its general

point, each member becomes intent upon his particular interest, which, thwarting others, breaks that party into divisions and occasions more confusion."

Now, there is no doubt but what this world has another science that is not wholly discovered and although she has repeatedly warned the people, through struggle and strife, which has resulted in millions of lives sacrificed, this warning she will continue to repeat until the majority of our mental geniuses return from their rest cure, which they evidently have been taking, to watch and study conditions once more, and place their shoulders to the wheel of the science of human engineering, a task that is no small one. Our leaders will have to give the best that is in them; they will have to make sacrifices, they will have to right their own wrongs and drop all of these sordid reactionary elements now preventing mankind from going forward.

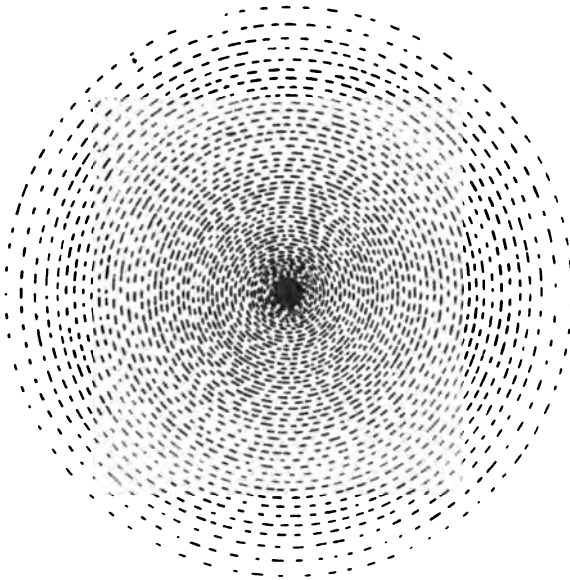
Not until man realizes that he is still in bondage and is not using what God gave him to develop, will this great current begin to evolve itself in humanity.

If man will note the events of the times with a keen eye and clear brain, he will see another form

## MIRACLES OF NATURE

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of dynamics which is being energized through finer, more sensitive, and more completely developed motors, that must have greater care and attention. A power which is now operating equally as plain as electricity, for centuries, crying for humanity to find it, and place it under scientific control.

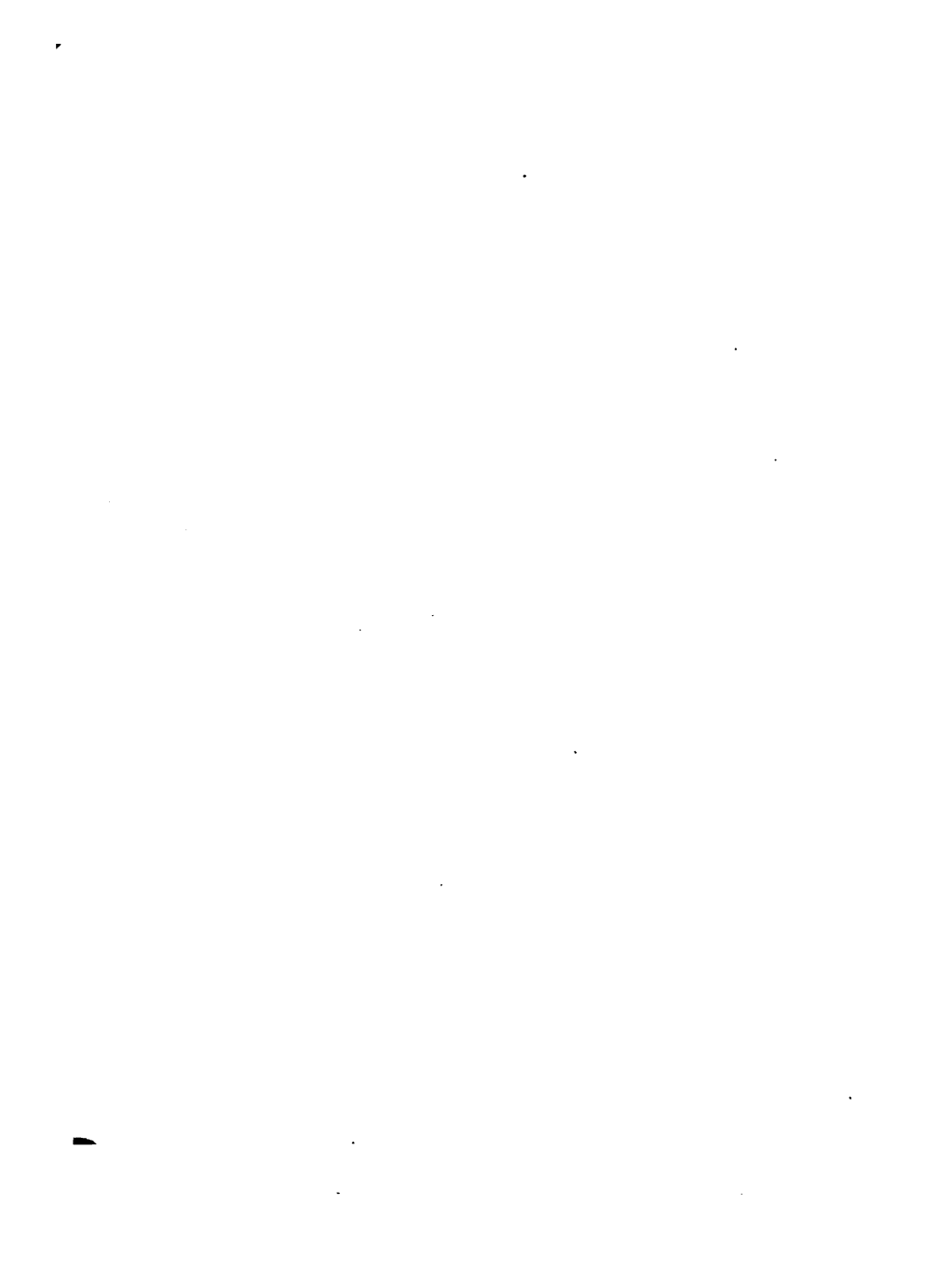


Magnetic field around wire conveying a current.





**HISTORY  
OF  
THE MIND**



## CHAPTER II

### THE MIND



“THE RELATION of the mind to the body or a bodily organ is a recent discovery. The word *brain* is not mentioned in the Bible.



“The brain for centuries was not even suspected of having any connection with the mind or the directing of mankind.” (*Dr. W. H. Thomson*)

The mind was identified with a bodily organ in the very early days of civilization by the Babylonians. They believed that the mind was a part of the liver. Whenever this organ made its appearance in the animals offered up for the sacrifices, the people would start their great systems of “omens” in motion. This idea of the mind held sway for hundreds of years by certain factions, then again this idea was questioned by the Hebrews who believed the Babylonians were all wrong and that the heart was the chief seat of the soul and the kidney contained the mind.

Centuries later Spinoza located the soul in the pineal gland, a little organ in the brain about the size of a pea, and there is really no reason why

the seat of the mind should not be in the big toe. As a matter of philosophic and scientific fact, the mind, anatomically and physiologically speaking, is contained not only in the brain, but is the sum total of the nerve units, or neurons, which are focussed in the brain, but extend to the surface of the body, and therefore the nervous system of the big toe is part of the brain as one item in the contents of the central consciousness. The nervous system, and, therefore, the mind, is one and indivisible.

It may be of interest to repeat expressions of the Old Testament, thus: "The Lord trieth the heart and the kidneys." The prophet Jeremiah denounces the hypocrites of his day, who had the Lord in their mouths and not in their kidneys.

"Two fellows of the same kidney," meaning two fellows of the same mind is a common expression in some parts of the British Isles today.

Plato was one of the first scientists to realize that the mind and brains work in conjunction with one another. Aristotle examined the brains for himself and came to the conclusion that they were cooling organs for the blood. Aristotle, it will be remembered, was the foremost physiologist of his day and himself, the son of a physi-

cian, so you can readily understand the confused state of the world in Aristotle's time, about B.C. 335.

There is no doubt but what the discovery of man from the dynamic metaphysical viewpoint will be one of the last of human achievements.

What the "Americana Encyclopedia" says about the mind and its relation to the body:

"The question of the relation of mind to body is an old one in the history of philosophy; but it is a question that still awaits its answer. Psychology cannot avoid it; and we may, therefore, give here a brief indication of current views.

"The two rival theories now most in vogue among systematic psychologists are those of psychophysical parallelism and of interaction. The former declares that mental and bodily processes run side by side, without mutual influence or interference. *Every mental process* is paralleled by a *nervous process*. But the nervous processes are links in the unbroken chain of physical causation; and this is complete in itself. Mind is wholly unable to work changes in matter. The latter theory affirms, on the contrary, that mental process influences, and is in turn influenced, by

bodily process: our grief makes us cry, our idea that it is late makes us run to catch a train, as truly as our fit of indigestion makes us gloomy, or a cold in the head makes us stupid.

“Common sense is, naturally enough, on the side of interaction. Nevertheless, the theory presents grave difficulties. We must either admit that mind is a special mode of energy, capable to give and take with the various forms of energy familiar to us in the natural world, or we must assume that the mind can, without expenditure of energy, deflect the course of physical molecules. Parallelism, while it sins against common sense by making mind causally inefficient, epiphenomenal, has at least the advantage that it leaves the order of the natural universe intact. It has, indeed, further advantages. It has proved to be an admirable working hypothesis for scientific psychology; and it is a purely empirical and non-committal statement of the relationship of mind and body,—a statement that may be reconciled with diverse forms of philosophical belief. It leads, perhaps, most directly to the philosophical doctrine of panpsychism, according to which consciousness is the reality and the concomitant brain-process a phenomenal symbol of this reality. This doctrine serves to reconcile the conflict between parallelism, and interactionism, seeing

that it guarantees the efficiency of mind while it insists upon the parallel relation of mind and body. It may be noted that Gustav Theodor Fechner (1801-87), the father and founder of experimental psychology, combined an acceptance of psychophysical parallelism, as a working hypothesis for the laboratory, with a belief in panpsychism as the only tenable metaphysics.

*"The relation of Psychology to other sciences and to Philosophy.* Psychology comes into manifold relation with the natural sciences. As a quantitative science, it requires the aid of mathematics; as an experimental science, it requires the aid of physics. In all its forms it presupposes a knowledge of the physiology of sense organs and nervous system: if it seeks its explanations in physiology, this knowledge must be accurate and detailed. Insanity can be understood only in the light of pathological histology; comparative psychology rests upon comparative anatomy and comparative physiology.

"Nor is the relation less close with the 'mental sciences.' Social psychology comes into contact with anthropology and ethnology; with political history and sociology; with philology; with the history of art, religion, law,—the history of civilization at large. It is, indeed, hardly too much

to claim for psychology the central position in the classification of the sciences; a position that connects it equally with the sciences of nature on the one hand, and the sciences of the productions of the human mind on the other."

*The relation of psychology to philosophy is less easily defined. Until very recently, psychology was not a science at all, but a branch of philosophy. Now that her independence is established, psychology naturally tends to emphasize the branch between herself and the philosophical disciplines. Philosophy, on the other hand, unwilling to recognize the independence of a revolted subject, insists that psychology runs into danger as soon as ever she rejects metaphysical guidance. There is truth in both attitudes. One may be a good psychologist, at the present day, without having opened a philosophical book. Contrariwise, one cannot approach the fundamental questions that lie before and after psychology without plunging, at once, into problems of epistemology and of metaphysics. As with life and matter, so with mind; there is practical work to be done in physics and biology and psychology that may be done, and well done, without philosophical reference. But the practical work springs out of, and leads toward, theoretical issues of the wildest kind.*



It may be added that the central position of psychology is further warranted by its relation to the special departments of philosophy. Functional psychology is the necessary basis of logic; social psychology is the only straight path to a sound ethics; a psychological analysis of the sentiment of beauty is the prerequisite of the æsthetics; the psychology of the religious consciousness is the propaedeutic to a philosophy of religion. See *Apperception; Brain; Body and Mind; Duration; Emotion; Hypnotism; Idiocy; Insanity; Limina; Perception; Psychological Apparatus; Psychophysics; Sensation; Organic; Senses; Soul; Suggestion; Weber's Law; Will.*

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Sage Professor of Psychology, Cornell University.

1

**THE BRAINS  
AND  
NERVOUS SYSTEM**

1

## CHAPTER III

### THE BRAINS



**G**EORGE COMBIE, the phrenologist, says: "To be a Bruce, Bonaparte, Luther,



Knox, Demosthenes, Shakespeare, Milton or Cromwell, a large brain is indispensably requisite. But to display skill, enterprise and fidelity in the various professions of civil life, to cultivate with success the less arduous branches of philosophy, to excel in acuteness, taste, and felicity of expression, to acquire extensive erudition and refined manners—a brain of a moderate size is perhaps more suitable than one that is very large; for wherever the energy is intense, it is rare that delicacy, refinement, and taste are present in an equal degree. Individuals possessing moderate-sized brains easily find their proper sphere, and enjoy in it, scope for all their energy. In ordinary circumstances they distinguish themselves, but they sink when difficulties accumulate around them. Persons with large brains, on the other hand, do not readily attain their appropriate place; common occurrences do not rouse or call them forth, and, while unknown, they are not trusted with great undertakings. Often, therefore, such men pine and die in obscurity. When,

however, they attain their proper element, they are conscious of greatness and glory in the expansion of their powers. Their mental energies rise in proportion to the obstacles to be surmounted, and blaze forth in all the magnificence of self-sustaining energetic genius, on occasions when feebler minds would sink in despair."

Holmes says: "Our brains are like seventy-year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hand of the Resurrection."

Shakespeare says: "O God, that men should put an enemy in their mouths to steal away their brains"!

Churchill also makes a very striking statement in which he says: "With curious art the brain,—too finely wrought,—preys on herself and is destroyed by thought." Destroyed by thought as Churchill puts it; is not this an undeniable fact? The human brains, the most intricate and finely constructive organs in man have, without a doubt, been given but very little scientific thought from the viewpoint of human engineering.

These same organs in conjunction with the mind, have brought the world to its present



standard, and have been the means of dragging humanity out of the wilderness. When I say dragging humanity out of the wilderness, I know of no better terms to use here, for "Human society," as Emerson says, "never advances of its own accord"; and Tillotson also tells us: "Were it not for some small remainders of piety and virtue which are yet left scattered among mankind, human society would, in a short space of time, disband and run into confusion, and the earth would grow wild and become a forest."

Now, is it not time that some combined human effort be made to advance the cause of civilization through scientific research studies of the relation of the mind to the brains, or the human-electric motors, so to speak? Our younger generations must be warned against the use of all the degenerating elements of life; the words of Shakespeare and Churchill should be made to ring in the ears of all humanity. The rules of life are simple, and the laws for the development of the human brains are now 2,000 or more years old, but society as a whole is still heedless.

To assist one to realize the vital importance of a thorough knowledge of the human brains, and the intricate nervous systems incorporated in man, it may be well to study carefully the illus-

trations on the following pages. These illustrations are clear and concise, and if one will stop for a moment to compare nature's handiwork with that of man's development of electricity they will soon see where human engineering is badly needed to help the manufacturing and business world onward.

### BRAINS AND NERVES

(From Standard Dictionary of Facts)

These constitute the nervous system which controls and guides all the functions of the body. The brain is the organ of thought, of sensation, and of voluntary motion. It is protected by the skull, and is composed of four principal parts: the cerebrum, or brain proper; the cerebellum, or little brain; the pons Varolii, or bridge of Varolius; and the medulla oblongata. Broadly speaking, the cerebrum is made up of gray matter containing cells in groups forming centers for thought, action, or sensation, and white matter containing nerve strands acting as lines of communication. The weight of the male brain ranges from 46 to 53 ounces, averaging  $49\frac{1}{2}$  ounces; the weight of the female brain ranges from 41 to 47 ounces, averaging 44 ounces. Noted examples of heavy brains are Cuvier's, 64 ounces, and Abercromby's, 63 ounces. While idiocy generally goes with very small brains, some powerful

minds have accompanied exceptionally small heads, for example, Descartes, Shelly, Foscolo, Donizetti, and Schumann.

The nervous system includes also the spinal cord, the nerves, the end organs, and the various ganglia of the cerebro-spinal and sympathetic systems. As usually classified, there are twelve pairs of cranial nerves springing from the brain, and thirty-one pairs of spinal nerves arising from the spinal cord. The branches from these primary nerves reach all parts of the body. In addition to the cranial and spinal nerves there is the sympathetic nervous system consisting of a double chain of ganglia lying on each side of the spinal cord. Each nerve is made up of a bundle of nerve-fibers surrounded by sheaths of connective tissue. Each nerve fiber connects a central nerve-cell with a peripheral end organ. The distinguishing characteristic of a nerve-cell is its irritability, that of a nerve-fiber is its faculty of transmitting nervous energy at the rate of about 100 feet per second. In many respects this nervous energy resembles electricity. Each spinal nerve is from two roots, one containing motor and the other sensory fibers. The motor nerves dispatch impulses which produce contractions of the muscles. The sensory nerves transmit sensory impressions.

## **WE HAVE TWO BRAINS**

The human being has two brains, and never one brain, just as he has two eyes. These two brains are just as perfectly matched and duplicates of each other in all their parts as his two eyes are; they are called the right and left hemispheres. With regard to their gray matter, they correspond furrow for furrow, lobe for lobe, and convolution for convolution.

## THE BRAINS AND NERVOUS SYSTEM

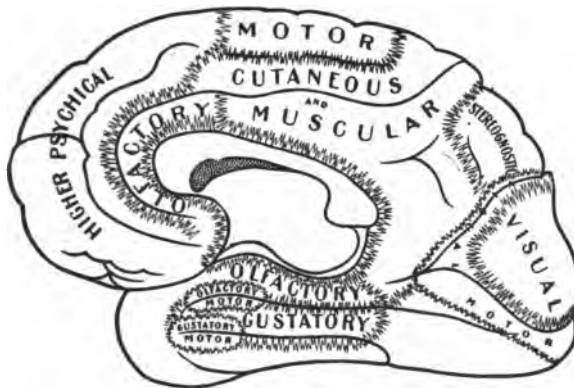
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**Horizontal section through the Cerebrum showing the Natural Relations of the Various Structures.**

## HUMAN ENGINEERING

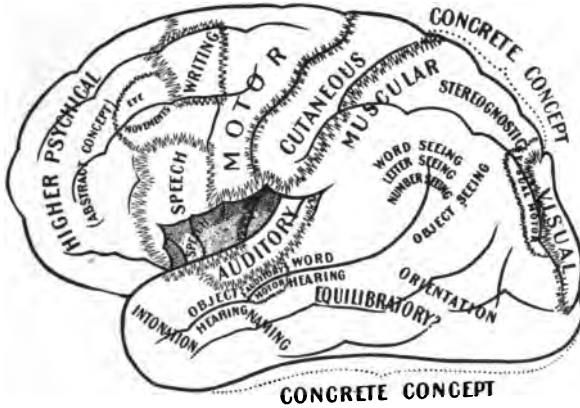
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The Areas and Centers of the Mesial Aspect of the Human Hemisphere  
(O. K. Mills)

## THE BRAINS AND NERVOUS SYSTEM

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The Areas and Centers of the Lateral Aspect of the Human Hemisphere. (O. K. Mills)

## HUMAN ENGINEERING

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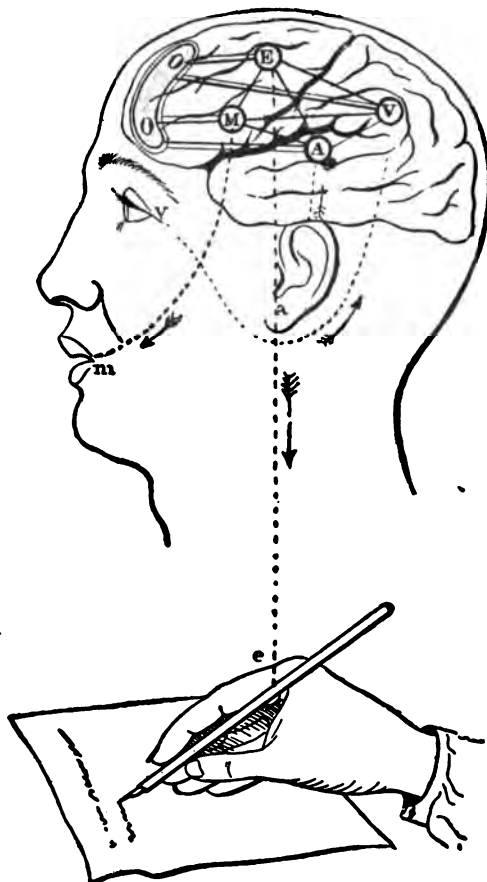
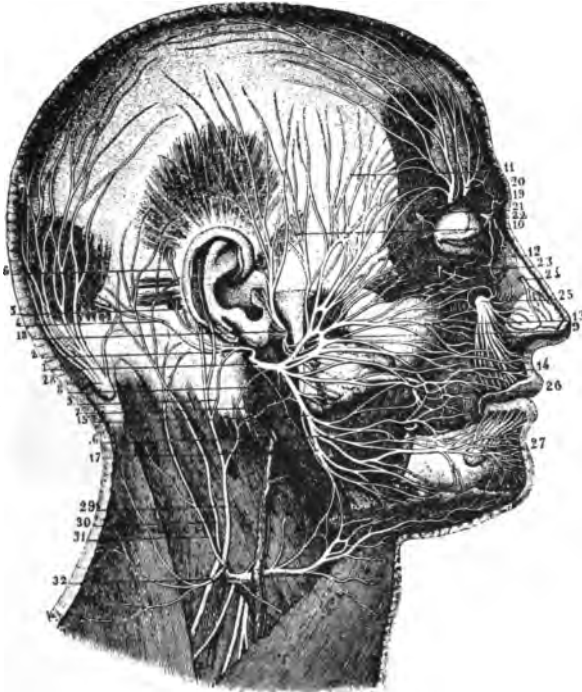


Diagram showing the Relation of the Centers of Language and their Principal Associations: A—Auditory center; V—Visual center; M—Motor speech center; E—Motor writing center; 00—Intellectual center. (After Grasset)

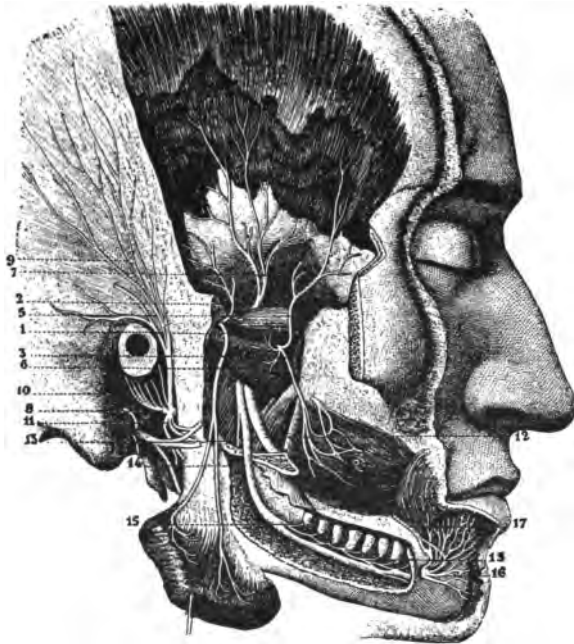


## THE BRAINS AND NERVOUS SYSTEM

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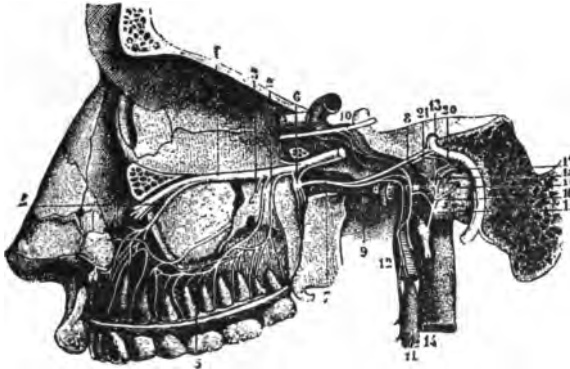
**Superficial Branches of THE FACIAL AND THE FIFTH.** 1—Trunk of the facial; 2—Posterior auricular nerve; 3—Branch which it receives from the cervical plexus; 4—Occipital branch; 5, 6—Branches to the muscular ear; 7—Digastric branches; 8—Branch to the stylohyoid muscle; 9—Superior terminal branch; 10—Temporal branches; 11—Frontal branches; 12—Branches to the orbicularis palpebrarum; 13—Nasal of suborbital branches; 14—Buccal branches; 15—Inferior terminal branch; 16—Mental branches; 17—Cervical branches; 18—Superficial temporal nerve (branch of the fifth); 19, 20—Frontal nerves (branches of the fifth); 21, 22, 23, 24, 25, 26, 27—Branches of the fifth; 28, 29, 30, 31, 32—Branches of the cervical nerves. (*Hirschfeld*)



**INFERIOR MAXILLARY BRANCH OF THE TRIGEMINAL NERVE.** 1—Branch to the masseter muscle; 2—Filament of this branch to the temporal muscle; 3—Buccal branch; 4—Branches anastomosing with the facial nerve; 5—Filament from the buccal branch to the temporal muscle; 6—Branches to the external pterygoid muscle; 7—Middle deep temporal branch; 8—Auriculotemporal nerve; 9—Temporal branches; 10—Auricular branches; 11—Anastomosis with the facial nerve; 12—Lingual branch; 13—Branch of the small root to the mylo-hyoid muscle; 14—Inferior dental nerve, with its branches (15, 15); 16—Mental branch; 17—Anastomosis of this branch with the facial nerve. (*Hirschfeld*)

## THE BRAINS AND NERVOUS SYSTEM

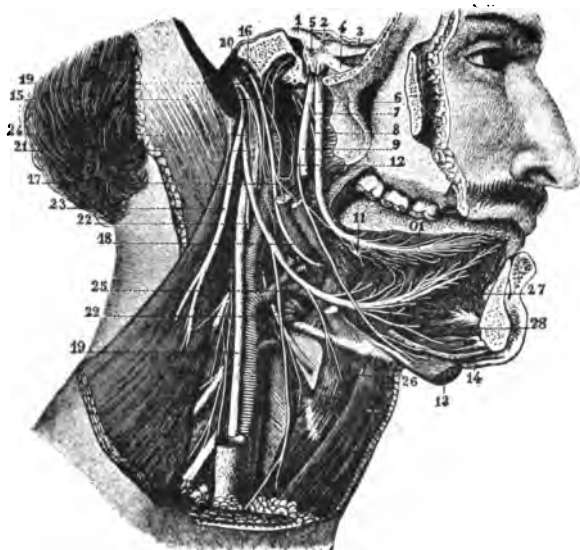
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Superior maxillary nerve: 2, 3, 4, 5—Dental nerves; 6—Spheno-palatine ganglia; 7—Vidian nerve; 8—Large superficial petrosal; 9—Carotid branch of the large petrosal; 10—Oculo-motor; 11—Superior cervical ganglia; 12—Carotid branches of this ganglion; 13—Facial; 14—Glosso-pharyngeal; 15—Jacobson's nerve, and 16, 17, 18, 19—Branches to the sympathetic, fenestra retunda, Eustachian tube; 20—Deep external petrosal; 21—Deep internal petrosal. (*Hirschfeld*)

## HUMAN ENGINEERING

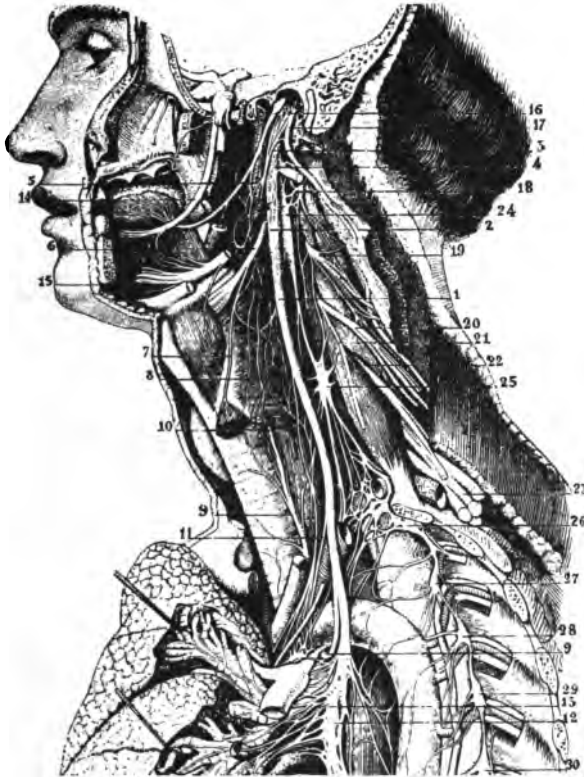
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Distribution of the Hypoglossal Nerve: 1—Root of the fifth nerve; 2—Ganglion of gasser; 3, 4, 5, 6, 7, 8, 9, 10, 12—Branches and anastomoses of the fifth nerve; 11—Submaxillary ganglion; 13—Anterior belly of the digastric muscle; 14—Section of the mylo-hyoid muscle; 15—Glosso-Pharyngeal Nerve; 16—Ganglion of Anderch; 17, 18—Branches of the glosso-pharyngeal nerve; 19, 19—Pneumogastric; 20, 21—Ganglia of the pneumogastric; 22, 22—Superior laryngeal branch of the pneumogastric; 23—Spinal accessory nerve; 24—Sublingual branch; 25—Descendens noni; 26—Thyro-hyoid branch; 27—Terminal branches; 28—Two branches, one to the genio-hyoglossus and the other to the genio-hyoid muscle. (*Sappey*)

## THE BRAINS AND NERVOUS SYSTEM

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**Distribution of the Pneumogastric:** 1—Trunk of the left pneumogastric; 2—Ganglion of the trunk; 3—Anastomosis with the spinal accessory; 4—Anastomosis with the sublingual; 5—Pharyngeal branch (the auricular branch is not shown in the figure); 6—Superior laryngeal branch; 7—External laryngeal nerve; 8—Laryngeal plexus; 9—Inferior laryngeal branches; 10—Cervical cardiac branch; 11—Thoracic cardiac branch; 12, 13—Pulmonary branches; 14—Lingual branch of the fifth; 15—Lower portion of the sublingual; 16—Glosso-pharyngeal; 17—Spinal accessory; 18, 19, 20—Spinal nerves; 21—Phrenic nerve; 22, 23—Spinal nerves; 24, 25, 26, 27, 28, 29, 30—Sympathetic ganglia. (*Hirschfeld*)

## HUMAN ENGINEERING

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Attitude assumed after destruction of the left half of the cerebellum.  
(Morat & Doyon, after Thomas)



Attitude in repose after the complete removal of the cerebellum but during the period of restoration of function. (Morat & Doyon, after Thomas)

Reference and Study: "Human Physiology" by Albert P. Brubaker, A.M., M.D.

After having carefully studied and reflected on the foregoing views of our wonderfully constructive nervous system, how many manufacturing and business engineers realize the importance of a thorough knowledge of the brains and their relation to the mind bears to their problems and their success? How many realize the possibilities of their own power and force of intelligence in this great world of affairs, through a scientific understanding of the marvelous combination of nature's gifts to humanity?

We often read of the power and influence of the various leaders of mankind, and how these leaders have actually risen from poverty to fame seemingly in a fortnight; one only needs to turn the pages of our histories to verify this fact.

What is possible for one is possible for all, the development of human power is no secret; it is applicable to every man and woman who is willing to adhere to nature's laws; and it can be truly stated that real genuine human power cannot be obtained in any other way. We should consider more the study of mind and the physiology of the brains and nervous systems; subjects that require separate volumes in order to be properly explained.

However, we all know that in order to succeed

we must be honest, we must love our fellowmen; we must work, we must eliminate hatred, anger and passion; our thoughts must be clean, our motives good, and with these conditions prevailing, is it not astonishing the amount of power our brains will generate?

Speaking of the real power in life, Hamilton Wright Mabie says, in part: "There is no mechanism so delicate as the adjustment of forces which make up a human life. The most exquisite mechanical adaptations represent but grossly the fineness of moral, intellectual, and physical adjustments which are ultimately secured in every human life.

"If we could only realize for one hour how subtle, manifold and exacting are the influences which shape us, there would be far less trifling with the serious concerns of character. If we could really feel that every sin, every negligence, every neglect, involves either a permanent or a passing loss of power, and that we are absolutely powerless to sever ourselves from the causes which we set in motion, we would walk with very careful feet. That which gives us the power of impressing our fellows is not so much the conscious direction of our abilities as the unconscious expression of ourselves. It is character in its



continuous revelation which gives or denies us the power we seek with others. There is no possibility of concealing one's real self; it will discover itself, and in that discovery, constantly going on, lies our chief influence, either for good or ill. The only way to make the most of ourselves is to hold ourselves in perfect humility to loyalty and obedience. There is a greater power behind us, ready to be expressed through us, than we can comprehend. Men who take their lives into their own hands, who obey or disobey as they choose, and use their gifts as forces which they can, in a way, detach from themselves, are continually coming to failure, if not to positive disaster. It was once said of a public man of great intellectual force, but exceedingly questionable moral character, who was put upon his defense by certain charges, that when he stood on his feet and spoke for himself it seemed as if no evidence could convict him, but when he sat down and was silent, it seemed as if he had no friends and no defense. This man had detached his gifts from his character. When he could employ them consciously he made an impression, but the moment he was silent, his power was gone. There was no unconscious atmosphere of truth and integrity about him. His character belied his gifts, and Mabie concludes by saying that we ought so to live that the great purpose behind us may work

itself through us, and that, whether speaking or silent, whether working or at rest, the unconscious atmosphere which we carry with us may breathe purity, fidelity, and loyalty."

Speaking of power, Sir W. Hamilton tells us: "Power is, therefore, a word which we may use in an active, and in a passive signification; and in psychology we may apply it both to the active faculty, and to the passive capacity of the mind."

Burke tells us: "Those who have been once intoxicated with power, and have derived any kind of emulation from it, even though but for one year, never can willingly abandon it. They may be distressed in the midst of all their power; but they will never look to anything but power for their relief. When did distresses ever oblige a prince to abdicate his authority? And what effect will it have upon those who are made to believe themselves as people of princes?"

Burke also makes a strong statement on human power that should be given serious thought by those leaders of mankind who could be of great assistance to civilization if they would consider the width and breadth of each

word spoken by him, when he says: "Nothing indeed, but the possession of some power can with any certainty discover what, at the bottom, is the true character of any man."

These words were deep in their significance; they require analytical minds to comprehend them, and apply them to all humanity in a broad way. Every man has character, and what we need are schools on human engineering to show man how to develop this wonderful reflector of true manhood.

Character, as we all know, is always forming and this fact should be impressed upon the minds of our younger generations in a scientific way; and to accomplish this, it is quite necessary that they obtain a thorough knowledge of the brains and their relation to the mind.

Carlyle explains character in a very impressive way in which he says: "Instead of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. Our strength is measured by our plastic power. From the same material one man builds palaces, another hovels; one warehouses, another villas; bricks and mortar are bricks and mortar until the architect can make

them something else. Thus it is that in the same family in the same circumstances, one man rears a stately edifice, while his brother, vacillating and incompetent, lives forever amid ruins. The block of granite which was an obstacle in the pathway of the weak becomes a stepping stone in the pathway of the strong."

Lavater also says that: "Actions, looks, words, steps, form the alphabet by which you may spell character."

Now let every manufacturing and business engineer volunteer to do their share in enabling those under their domain to find themselves and their true character, by assisting them to understand their own brains and nervous system.

When man finds himself and comes to a full realization of his false views of life the results of his awakening will be far beyond the present day human comprehension, and his own brains will produce a greater power, a greater character and a greater and more marvelous world for all mankind to enjoy.

**THE  
MIND  
GENERATORS**



## CHAPTER IV

### THE MIND GENERATORS



**D**R. W. H. THOMSON, in his book on "Brain and Personality," says: "As far as



this great mysterious agent of human energy is concerned, it must be admitted that no study of its own operations can give us the least idea on this question, no more than any human being can tell about the mysterious elements of electricity, or how a wire conducted them, the passage of words and of thoughts being equally invisible."

For this reason the leaders of mankind seem to lack that moral courage necessary in bringing about the development of the science of the mind from a practical viewpoint; their fear of being misjudged and ridiculed by the masses, seems to hold them in subjection; the bonds of custom apparently govern their actions and thoughts.

Now, let us not forget that we are entering upon a higher plane of life, with the element of fear fast disappearing. We are talking of mental telepathy, will power and all the various mind attributes, but we are still evading the science of the mind. We must know that it is a dynamic

force, that it comes from the atmosphere; it is life. We must also realize that the same conditions that hold good with electricity, hold good with the mind.

There cannot be any short circuits in either, if efficient energy is wanted.

Now what happens when an electric motor is short circuited, when wires are misplaced, and the oiling or adjusting is neglected? Why the machine in many cases causes all sorts of troubles, set-backs, and financial losses, and until all conditions are placed in harmonious relation to one another, the motors will not generate electric energy efficiently. When the manufacturing and business engineer realizes that these same conditions hold good with his own mind motors, there will be more passing out of this world because of old age. One only needs to look over the life records of many of their dear friends departed, to find that the majority of them, through worry, anxiety, and various other frictional mental causes have directly or indirectly shortened their span of life by many years. Elimination of friction will increase the life of all things, and every manufacturing and business engineer should realize this fact.

Speaking of friction, Hamilton Wright Mabie



says, in part: "Where there is no friction there is no wear; friction kills a dozen men where overwork kills one; friction destroys freshness, wastes energy and induces failure. It is safe to say that no great enterprise ever succeeded in which friction was not reduced to a minimum, because friction involves antagonistic methods and plans. Continuous friction means an inefficient organization, unsympathetic works, or the presence of obstinacy, stupidity, and wilfulness.

"In most cases the observance of a few simple principles will eliminate this exasperating source of weakness."

It is useless for people to try to accomplish a common result without mutual confidence in one another. If we lack confidence in our partners we would better dissolve the partnership and form new connections, and Mabie concludes by saying: "When we cease to have confidence in our partners which consists of every man, woman and child under our domain, we should make a clean break of our connections."

We who work together without friction must respect one another at all times; as John Leitch says: "It is a 'man to man' proposition."

Our able men should begin to enlighten the

masses, help them to realize what makes the world go round, take this question in their own hands, and with determined effort bring out and encourage more study along the lines of human engineering. This is the real backer of all sciences, for it is the human mind current properly energized and put into action that has really made all of these electrical and mechanical discoveries possible; this being the fact we should study and analyze this wonderful power in a scientific way. We should not be timid about this great human vitalizer. How many men realize just what happened within themselves that caused their enlightenment? When asked the question of what they attributed to their success, they simply repeat the sayings of their forefathers, the originators of the expressions "Hard Work," "Moral Courage," "Honesty," "Stick-to-it-iveness," etc., leaving the final solution of the real scientific causes of man's evolutionary trend to the future generations.

Our great mental geniuses should go after this problem, solve it in such a way that it will regenerate the masses of clamoring young men; help them to see life from a clearer viewpoint, and start them out with right ideas of themselves, leaving nothing for them at which to suppose or guess. It is a simple problem and the discovery

## THE MIND GENERATORS

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of the presence of this infinite life energy which we can only absorb according to our proportionate knowledge of ourselves is within reach of all. It is ours to manipulate.

In the manipulating and absorbing of this infinite vitalizer of man we have the mind generators to operate that must be cared for, that must be kept clean, free from friction and well adjusted, and the stress laid upon the importance of the functions of these generators cannot be too great if we are striving to become a more highly developed type of man.

### MIND GENERATORS

Ambition	Education	Helpfulness
Courtesy	Endurance	Individuality
Cleanliness	Evolution	Industry
Co-operation	Faith	Initiative
Concentration	Fellowship	Intention
Courage	Fraternity	Integrity
Enthusiasm	Frankness	Kindness
Energy	Good-cheer	Love
Economy	Harmony	Loyalty

## HUMAN ENGINEERING

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Mastership	Prudence	Self-control
Mutuality	Punctuality	Self-sacrifice
Orderliness	Purpose	Service
Obedience	Reciprocity	System
Patience	Responsiveness	Tenacity
Perseverance	Self-respect	Thoroughness
Personality	Self-reliance	Truthfulness

According to Webster the mind generators are explained thus:

**AMBITION:** A consuming desire to achieve some object or purpose, as to gain distinction, influence, etc.

**COURTESY:** Politeness, combined with kindness; civility.

**CLEANLINESS:** The state of being clean.

**CO-OPERATION:** The act of working jointly together.

**CONCENTRATION:** The state of being concentrated; condensation.

**COURAGE:** Fortitude; valor; bravery.

**ENTHUSIASM:** Elevation of fancy; ardor of mind; fervent zeal.

**ENERGY:** Internal or inherent power; vigorous operation; power efficiently and forcibly exerted; capacity for performing work; emphasis.

**ECONOMY:** To be careful in outlaying; saving; frugality in expenditures.

**EVOLUTION:** Development; growth; unfold; expand; work out.

**EDUCATION:** The systematic training of the moral and intellectual faculties.

**ENDURANCE:** The capacity to endure; power of suffering without succumbing; continuance; fortitude.

**FRANKNESS:** Candor; openness; outspoken.

**FELLOWSHIP:** One of the same kind; companionship associated or jointed with; joint interest of feeling.

**FAITH:** Trust in the honesty and truth of another.

## HUMAN ENGINEERING

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**FRATERNITY:** Brotherly relationship; to associate or hold fellowship as brothers.

**GOOD-CHEER:** Good—Having excellent qualities; proper; fit for; reliable; well formed; not irritable; that which contributes to happiness. Cheer—State of mind; state of gladness; joy; to gladden; to encourage.

**HARMONY:** Just adaptation of parts to one another, so as to form a connected whole, unison; cause to agree; reconcile; being in peace and friendship.

**HELPLESSNESS:** To give assistance to; aid; support; sustain; relieve; remedy.

**INDIVIDUALITY:** The condition of being individual; separate or distinct; existence; distinctive character.

**INITIATIVE:** Introductory; first step; power of commencing.

**INTEGRITY:** Uprightness; virtue; honesty; soundness; unimpaired or unbroken state of anything.

**INDUSTRY:** Steady application to business labor.

**KINDNESS:** Benevolent; sympathetic; beneficial; natural.

**LOYALTY:** Truthful; true; one who adheres to and supports.

**LOVE:** Strong devotion to; mastery; dominion; pre-eminence; eminent skill.

**MUTUALITY:** Reciprocally; alternate; interchangeable.

**ORDERLINESS:** Well regulated; methodical; dutifulness.

**PATIENCE:** Calmly; enduring; waiting.

**PURPOSE:** Design; end or aim desired; intentionally.

**PERSONALITY:** That which constitutes distinction of person.

**PUNCTUALITY:** Exact time; the characteristic of keeping exact time.

**PERSEVERANCE:** To persist in any enterprise; continual; steadfastly.

**PRUDENCE:** The quality of being prudent; wisdom applied to practice; judicious; cautious.

**RECIPROCITY:** Equal mutual rights or benefits; to be yielded or enjoyed between individuals.

**RESPONSIVENESS:** The state of being responsive; answering.

**SELF-RESPECT:** Esteem for self; to honor self; particular; respectful demeanor of self.

**SELF-CONTROL:** Checking; restraining; governing self.

**SELF-SACRIFICE:** Giving up; surrender; doing without.

**SERVICE:** Condition or occupation of a servant; duty required or performed in any office; assistance or kindness to another; profession of respect; useful; beneficial.

**SELF-RELIANCE:** Trust and confidence in self.

**SYSTEM:** Combination of parts in a whole; orderly arrangement according to some common laws; collection of rules and principles; methods of transacting business; the state or quality of being tenacious.

**THOROUGHNESS:** Perfect; finished; complete.

**TRUTHFULNESS:** Agreement with reality; eternal principle of right; or law of order; veracity; fidelity; fact; according to the right.



**THE  
MIND  
DEGENERATORS**



## CHAPTER V

### THE MIND DEGENERATORS

Atrociousness	Fretfulness	Laziness
Avariciousness	Gluttony	Maliciousness
Boastfulness	Gossipism	Obscenity
Blasphemy	Greediness	Officiousness
Bribeism	Grouchism	Passion
Brutalism	Grudgism	Pervertness
Conceit	Hatred	Perjurism
Cunningness	Heathenism	Prejudice
Deceitfulness	Idleness	Pride
Dogmatism	Infidelity	Profanity
Domineeringism	Ignorance	Rageism
Egotism	Impudence	Riotism
Envy	Indecency	Rowdyism
Fakerism	Indolence	Selfishness
Feudism	Jealousy	Slothfulness
Fickleism	Knavery	Spiteism
Fraudulence	Laggardism	Stinginess

Stupidity	Vengeance	Wickedness
Traitorism	Viciousness	
Uncleanliness	Vulgarism	

The most dangerous degenerators are selfishness, prejudice, and bigotry. Voltaire says: "Prejudice is the reason of fools. As for selfishness, it is only a false stimulator, it is incorporated in the law of self-preservation that seems to be born in mankind, thus making it a difficult problem for man to entirely eliminate."

Bigotry is a degenerating element scientifically injected into mankind which produces mental blindness.

Selfishness, prejudice, and bigotry are deadly slow-acting poisons and are among the reactionaries of human progress.

According to Webster the mind degenerators are explained thus:

**AVARICIOUSNESS:** The element of impelling; greed of gain; grasping.

**ANGER:** The element of being inflamed; provoked; feeling resentment; wrathful; showing anger; fierce.

## THE MIND DEGENERATORS

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**AUDACIOUSNESS:** The element of being bold; daring; spirited; insolent; impudent; characterized by shameless effrontery.

**ATROCIOUSNESS:** The element of wickedness in the highest degree; extremely criminal or cruel; outrageous; flagrant.

**BIGOTRY:** The state or condition of a narrow-minded, intolerant person; blind and obstinate; attachment to a particular creed, party, or opinion; fanaticism.

**BOASTFULNESS:** The element of bragging; to speak of one's self or belongings in assertive and bombastic terms; vaunt; exult; occasion of pride; vanity; or laudable exultation.

**BLASPHEMY:** Impious, profane or mocking speech concerning God or sacred things.

**BRUTALISM:** The elements of a brute; savage; cruelty without reason or intelligence.

**BRIBEISM:** The element of giving or consideration in money given or promised with the object of corrupting or unduly influencing the judgment or conduct of the recipient; to gain over-influence by a bribe.

**COVETOUSNESS:** The element of greed.

**COWARDICE:** Dishonorable fear.

**CONCEITEDNESS:** The element of overestimating one's ability.

**CUNNINGNESS:** The element of craftiness; shy; designing; subtle; deceit.

**DOGMATISM:** The element of positiveness without adducing proof; a doctrine stated in a formal manner and received as authoritative.

**DOMINEERINGISM:** The element of exercising authority arrogantly or tyrannically; bluster.

**DECEITFULNESS:** The element of deceit; deception; falsehood.

**ENVY:** To begrudge; feel displeasure at the excellence or prosperity of another; to covet.

**EGOTISM:** Self-exaltation in thought, speech, or writing; vanity.

**FRAUDULENCE:** Deceitfulness; trickery; unfairness.

**FEUDISM:** Inveterate quarreling between clans, or families; enmity; hatred.

**FICKLEISM:** The element of capriciousness; inconsistent.

**FAKERISM:** The element of swindling.

**FRETFULNESS:** The element of peevishness; irritating.

## THE MIND DEGENERATORS

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**GLUTTONY:** The act or habit of eating to excess.

**GREEDINESS:** The element of gluttony; covetous; voracious.

**GROUCHISM:** The element of discontent; give or take with reluctance; secret malice or ill-will; an old dislike or quarrel.

**GOSSIPISM:** The element of idle talk; scandal; a babbler; telling idle tales about others; tattle.

**HYPOCRISY:** A feigning to be what one is not; dissimulation; false.

**HATRED:** Bitter aversion; continued hostility of feeling; detestation.

**IGNORANCE:** The state of being ignorant; want of knowledge.

**IMPUDENCE:** The want of modesty; shamelessness; rudeness; forwardness.

**IDLENESS:** The state of laziness.

**INFIDELITY:** Breach of trust.

**INDOLENCE:** Love of ease; indisposition to labor.

**INDECENCY:** The state of misbehavior; obscene.

**JEALOUSY:** Suspicious fear or watchfulness; especially the fear of being supplanted by a rival.

**KNAVERY:** Dishonesty; fraud; deceit.

**LAZINESS:** Indolence; sluggishness.

**LAGGARDISM:** The state of being slow; backward.

**MALICIOUSNESS:** The elements of ill-will or spite, prompted by hatred.

**PREJUDICE:** Previous and unfavorable bias; prejudice without due examination; detriment; injury; to prepossess against; bias the mind of; create prejudice against.

**PRIDE:** State or quality of being proud; inordinate self-esteem; noble self-esteem; elevation of character.

**PERJURY:** The act of swearing falsely when under oath.

**PASSION:** Violent agitation of mind in anger; strong, deep feeling or excitement.

**PARASITISM:** The state of behavior of a parasite; a hanger-on; gain favor by flattery; living at the expense of another.

**PERVERTISM:** The element of misapplication.  
(From truth to error.)

**PROFANITY:** Irreverence to holy things; blasphemy.



## THE MIND DEGENERATORS

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**RAGEISM:** Excessive, uncontrolled anger; extreme violence.

**RIOTISM:** The element of being noisy; being highly excited; revelry; disturbing the public peace.

**ROWDYISM:** Rude; riotous conduct; blackguardism.

**SELFISHNESS:** The state of being attentive only to one's own interests; influenced in actions from motives of private advantage; egotistical.

**SLOTHFULNESS:** The state of laziness; inactive.

**STUPIDITY:** Extreme dullness of perception or understanding.

**STINGINESS:** Close; covetous; meanly avaricious; miserly; niggardly.

**SPITEISM:** The element of ill-will, hatred toward one another; with the desire to injure; petty malice.

**TRAITORISM:** The state of violating allegiance; one guilty of treason; one who violates a breach of trust.

**VENGEANCE:** Infliction of pain on another for an injury received.

## **HUMAN ENGINEERING**

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**VICIOUS:** Unruly; spiteful.

**WICKEDNESS:** Sin; crime; vice; moral depravity.

**THE  
MIND  
FACULTIES**



## CHAPTER VI

### THE UNIVERSAL MIND FACULTIES



**T**HE universal mind faculties are the various dynamic mind impulses that individualize



human beings and human societies. Human societies are always evolving because of mind's magnetic elements. Mind impulses vary in traction qualities, the stronger are continually absorbing the weaker, which disappear into nothingness. Strongly magnetized humans or societies are the centers around which mankind are magnetically held. "Man cannot stand alone."

The various magnetic centers holding the masses of humanity together are known as leagues, republics, empires, kingdoms, colonies, and so on; then we have centers within the above mentioned known as business combines, labor unions, legions, political, military, fraternal and numerous other clans.

Within these clans we have dynamic mind conditions prevailing that have puzzled humans for centuries, and which at this time it might be well to mention, with the suggestion that you analyze and solve for yourselves the answers to the following "Whys."

1. Why has love such tremendous magnetic mind qualities contained therein?

2. Why are consistent, sincere prayers invariably effective?

3. Why did the divine mind principles as laid down by Jesus of Nazareth have such tremendous dynamic traction and binding qualities for mankind?

4. Why are all the followers of this Great Nazarene slowly but surely blending as one?

5. Why are all the followers of love and truth blending as one?

6. Why do we protect the interests of those whom we love?

7. Why do the characteristics and traits of a man and wife become identically the same in the after years of harmonious married life?

8. Why does a boy who serves his apprenticeship in the art of business or of a tradesman invariably display the characteristics and traits of his master?

9. Why is laughter contagious?

## THE MIND FACULTIES

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10. Why does the average boy who leaves home usually return?

11. Why does the true mother sense the ill fortune of her children, especially in sickness, even when they are in a far-off city with all information withheld?

12. Why do you turn around in a theater or a crowd to look at a dear friend who is thinking of you and waiting for your glance?

13. Why is it possible for those who are accomplished in oratory to hold and sway their audiences at their will, by inciting those mind impulses that dominate our feelings causing either pathos or mirth?

14. Why do continuous mind impulses of love and truth effect a noble character?

15. Why do continuous mind impulses of knavery, trickery or cunning effect a weak character?

16. Why do thoughts multiply?

17. Why does advertising create demand?

18. Why is co-operative manufacturing effective?

19. Why are there no labor troubles where co-operative methods are properly installed in any business?

20. Why does the average human under the influence of powerful opposing mind impulses usually yield, especially when those impulses are based upon principles of love and truth?

21. Why is the League of Nations, consisting of the United States, Great Britain, France, Italy, Belgium, Brazil, Cuba, Greece, Hayti, Peru, Portugal, Serbia, and Jugoslavia, Czechoslovak, Uruguay, Canada, Australia, South Africa, New Zealand, British India, Japan, Bolivia, China, Roumania, Ecuador, Guatemala, Hedjaz, Liberia, Panama, and Poland,—a divine idea of love and truth, the greatest of all dynamic human magnets, forcing its way to acceptance by this same identical power—*Mind*?

When man awakes to find that he is controlled by the infinite dynamic mind impulses which have primal scientific origins that make it impossible for him to stand alone; when he realizes that he must work collectively with others and for others, and that the variations in traction qualities of mind impulses are either drawing him around a common center, or he is a common center within



himself,—then we will see man in his true light, and the shadow of unrest disappearing.

Man must not forget that he is only a small infinitesimal part of creation and not all.

Right here is just where mankind is blundering, the elements of egotism have been allowed to develop.

Speaking of egotism, Lord Chesterfield in a letter to his son written on October 19, 1748, says: "The only sure way of avoiding these evils is never to speak of yourself at all. But when, historically, you are obliged to mention yourself, take care not to drop one single word that can directly or indirectly be construed as fishing for applause. Be your character what it will, it will be known; and nobody will take it out of your word. Never imagine that anything you can say of yourself will varnish your defects or add lustre to your perfections; but, on the contrary, it may, and nine times out of ten will, make the former more glaring and the latter obscure. If you are silent upon your own subject, neither envy, indignation, nor ridicule will obstruct or allay the applause which you may really deserve; but if you publish your own panegyric, upon any occasion or in any shape whatever, and however

artfully dressed or disguised, they will all conspire against you, and you will be disappointed of the very end you aim at."

Now man must come to his senses and eliminate all elements of egotism, because they are no part of harmonious mind impulses, because they only offset the dynamic powers that control mankind, and because they break the magnetic connections that keep the hearts of humans from beating as one.

Quoting the remarks of Charles M. Schwab in which he says: "A man is a man, no matter what the condition of his life, as long as he does his duty fairly, honestly and conscientiously to his fellow man."

What we need is more boosters for the true brotherhood of man. Life is not complex, it is the most practical of all sciences. You cannot change electricity, you cannot change mind, but it is possible to short circuit both, and this is just what is making life complex and the resultant cause of all the strife and turmoil in the world today.

This condition has always been and always will be until we are all surrounded and governed by the infinite mind principles of love and truth.

When the hearts of men in any organization cease to beat as one we can expect nothing but trouble.

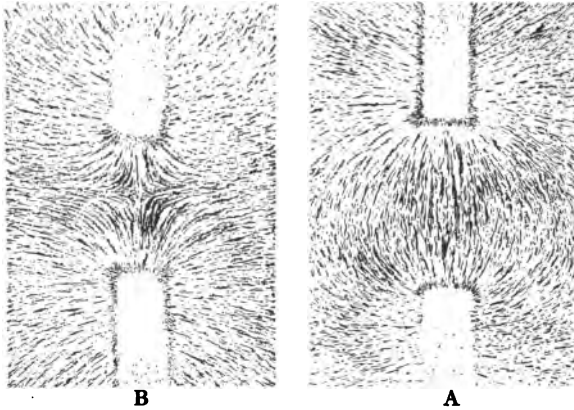
## A SUGGESTIVE EXPERIMENT

*By McCormick*

Place a magnet or any arrangement of magnets underneath a sheet of glass and sprinkle iron filings from a muslin bag thinly and evenly over all the glass. Then tap the glass gently with a pencil and the filings at once will arrange themselves in a most remarkable manner. All the filings become magnetized by induction, and when the tap sets them free for an instant from the friction of the glass *they take up definite positions under the influence of the force acting upon them.*

In this way we get a map of the general directions of magnetic lines of force, the invisible strings binding humanity.

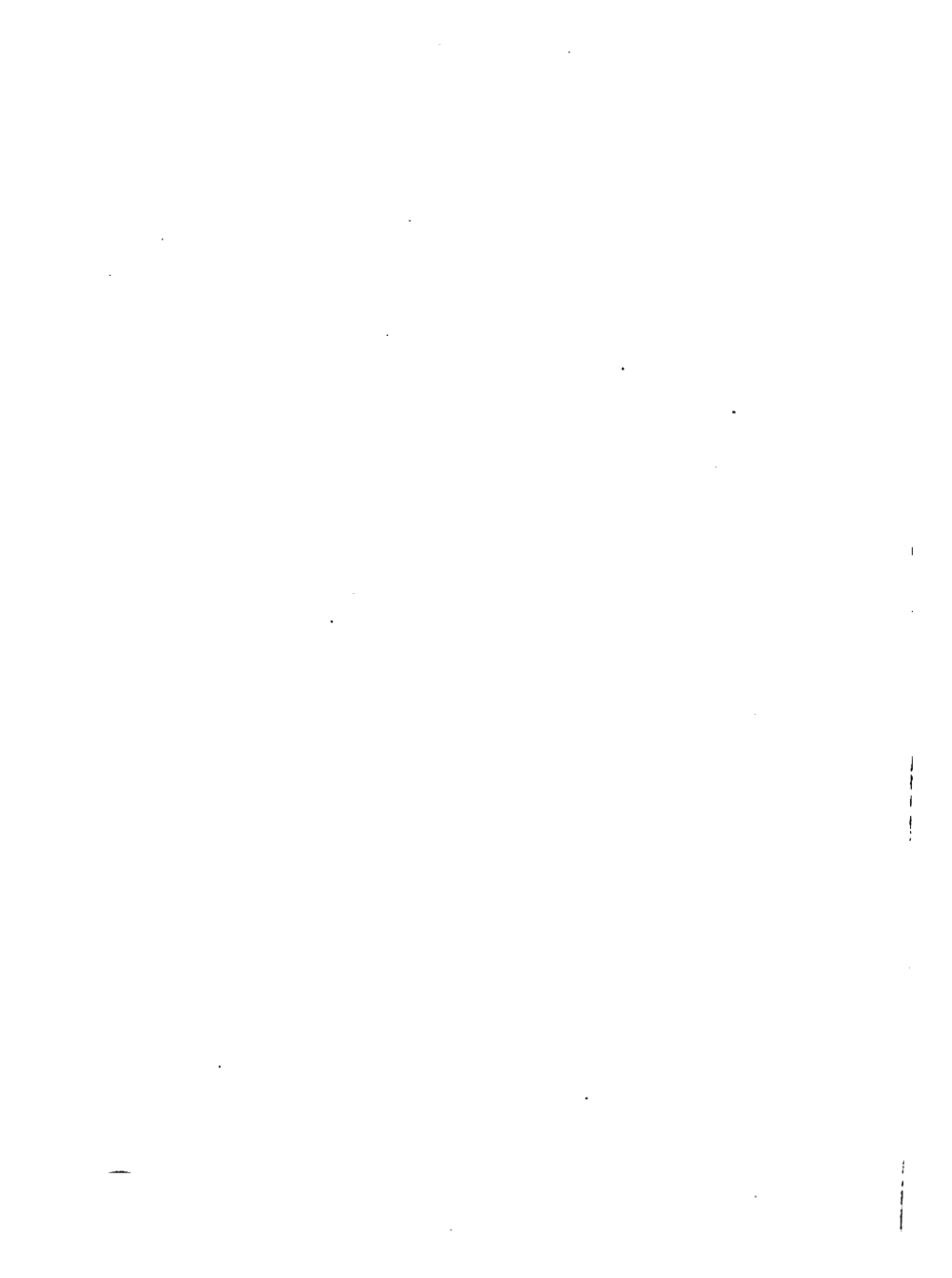
The following is a photograph obtained by the above method.



- B. Lines of Magnetic force of two similar Poles.  
A. Lines of Magnetic force of two opposite Poles.

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**THE  
INDIVIDUALISTIC  
PREDOMINATING  
MIND  
FACULTIES**



## CHAPTER VII

### THE INDIVIDUALISTIC PREDOMINATING MIND FACULTIES

A few years ago a well-known writer, whom I cannot recall, brought out what he termed the brain faculties—certain faculties that seem to predominate the life of mankind.

In this text-book I have termed them as mind faculties on account of their striking fitness in the science of human engineering. They are thus explained:

**FACULTY OF COLOR:** The designation of this faculty explains its functions, namely, that of conveying to the mind from the general memory impressions of color, that is: contiguous combinations of psychophysical color units.

**FACULTY OF FORM:** This faculty conveys to the mind ideas concerning impressions of visible forms being only concerned with the forms and shapes of objects as represented in a photograph, namely: liking for drawing; perceiving resemblances between people.

**FACULTY OF SIZE:** This has the function of perceiving one visible size of objects. Its function is manifestly different from that of the faculty of form.

**FACULTY OF SPOKEN LANGUAGE:** This faculty has the function of perceiving and conveying to the mind impressions concerning articulate sounds.

**FACULTY OF PITCH (TUNE):** This faculty conveys to the mind impressions of the pitch of sounds which form the basis of all music.

**FACULTY FOR THE PERCEPTION OF ODORS:** This faculty conveys to the mind impressions of various odors and discriminates between them. It is more developed in animals.

**FACULTY OF PERCEPTION OF TASTES:** This faculty conveys to the mind impressions of taste. Tastes can be arranged in a physical series from which psychophysical series can be constructed.

**FACULTY OF TACTILE PERCEPTION:** This faculty plays a very important part in aiding the mind to form correct ideas of the qualities of surrounding objects.

**FACULTY OF PERCEPTION OF TEMPERATURE:** By means of this faculty ideas are gained of the temperature of surrounding objects and so the body is protected from the injurious effects of heat and cold.



**FACULTY OF MUSCULAR PERCEPTION:** This is the sensory faculty of the muscles and by means of the special memory found by it movements are, in a great degree, improved. It is by means of this faculty that we estimate the weight of an object.

**FACULTY OF PERCEPTION OF POSITION (LOCALITY):** This faculty is concerned with the perception of relative position. It makes its possessor a sort of natural compass. Like the rest of the faculties, when large, creates a desire for its exercise. The faculty of an explorer and traveler.

**FACULTY OF TIME:** This faculty has the function of perceiving periods of time, thus creating a sort of natural chronometer of the individual. It is surprising how accurately some men are able to form a secret estimation of time.

**FACULTY OF NUMBER:** This faculty depends upon no sense in particular; in fact, it may receive impressions from any sense, namely: sight—by seeing a number of objects; hearing, smell, taste and touch by a numerical repetition of their respective stimuli.

**FACULTY OF BEAUTY:** This faculty perceives the beautiful.

**FACULTY OF INCIDENT EVENTUALITY:** This faculty is concerned with the perception of events. It depends upon no individual sense.

**FACULTY OF COMPARISON:** This is a very important faculty, and is concerned with the perception of similarities between impressions and gives rise to ideas of comparison. It creates a disposition to compare.

**FACULTY OF INCONGRUITY:** This faculty gives rise to ideas of incongruity, and is, therefore, the faculty of the critic, and the chief agent in the production of laughter, because its possessor is enabled to find out the faults of other people.

**FACULTY OF CASUALITY:** This faculty creates a desire to know the origin and cause of any subject which is being worked at, and, therefore, inclines its possessor to form hypotheses.

**FACULTY OF IMITATION:** This faculty gives its possessor the power of being able to imitate others.

**FACULTY OF MOTOR CO-ORDINATIONS:** When this faculty is large, its possessor will be able to execute movements easily.

**FACULTY OF ACQUISITIVENESS:** This faculty creates a desire to acquire.

## THE INDIVIDUALISTIC FACULTIES

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**FACULTY OF PERSEVERANCE:** This faculty creates a desire to finish whatever is commenced and not to leave it three-quarters finished.

**FACULTY OF DESTRUCTIVENESS:** This faculty gives energy of character and a desire to overcome obstacles.

**FACULTY OF COURAGE:** This faculty may be said to have the function of preventing fear from influencing the mind.

**FACULTY OF CAUTIOUSNESS:** The two words, "take care" express the action of this faculty. A person possessing it is timid.

**FACULTY OF SECRETIVENESS:** This faculty conveys an idea to the timid prompting the individual to conceal. Prevents one from making their secrets known.

**FACULTY OF PRAISE:** This faculty influences an individual to desire the approbation of his fellow creatures and so gives rise to politeness, ostentation, and all other methods by means of which praise is gained.

**FACULTY OF FIRMNESS:** This faculty gives power to the will, and inspires its possessor with a determination not to be driven.

**FACULTY OF SELF-ESTEEM:** This faculty inspires an individual with a belief in himself and so gives self-confidence. A faculty of a commander and leader.

**FACULTY OF AMATIVENESS:** This creates an affection for the opposite sex.

**FACULTY OF PARENTAL LOVE:** Fondness for children.

**FACULTY OF SOCIABILITY:** This faculty creates in a person a desire for company .

**FACULTY OF LOVE OF TRUTH:** This faculty is that which prevents a man from telling a lie.

**FACULTY OF HOPE:** To believe.

**FACULTY OF BENEVOLENCE:** This faculty gives rise to a desire to benefit others, and is, therefore, the faculty of a true philanthropist. Self-sacrificing disposition.

**HUMAN  
ENGINEERING**



## CHAPTER VIII

### HUMAN ENGINEERING



**C**HARLES M. SCHWAB says: "Human Engineer-



ing is the need today; the ability to inculcate in others the desire to produce, to boost, to be efficient and economize."

When those words were spoken in an address given in Chicago before the Institute of Mining Engineers by one of the greatest industrial generals of our present day, they struck the nail right on the head, they reached the heart of the solution to the manufacturers and business engineer's vital problem. Those remarks will never die, they were divine utterances from the lips of one who understands the laws of nature; and as Thomas Paine says: "He who takes nature for his guide, is not easily beaten out of his argument."

Today business is leading the man in most cases, and not man leading the business; but this will not always be. When the business man discovers himself and his true relationship to nature, there will come about a great change in the world of affairs. Now, lest we forget, is it not

perfectly natural for men to follow a leader? And, singular to say, we cannot fool those over whom we have appointed ourselves as such, for the day is here when we must prove our leadership; there was a time when the blind were following the blind, and as South says, "The understanding, which should be eyes to the blind faculties of the will, is blind itself, in most instances; and so brings all the inconveniences that attend a blind follower, under the conduct of a blind guide."

The reluctance of the business engineers to stop, look, and listen, to the stars, birds, babes, and sages with an open heart can very easily be traced as the direct cause of the great unrest in the world today; the average man is no longer blind, and woe be to the engineer who does not adhere to the laws of truth.

Colton says: "The greatest friend of truth is time; her greatest enemy is prejudice, and her constant companion is humility."

The time has arrived when we must show our hand, we must be honest with ourselves, and in so doing we must give our followers a fair chance in this game of life; we cannot deceive them; when we think we are outwitting them by our



cunning methods, we can rest assured that we are only cheating ourselves.

When a recognized captain of industry like Charles M. Schwab tells us that we are not dealing with this great human problem fairly and squarely, is it not time that we should stop and consider, and lay aside that custom that has hypnotized mankind for so many centuries?

It may be of interest to read the following reprint taken from the *Syracuse Herald* of January 6, 1920, in which it shows how he, like many other captains of industry, feels toward the science of human engineering. Thus:

**SCHWAB WARNS LABOR MUST  
HAVE "SQUARE DEAL"**

*"We Have Been Great Autocrats in the Past,"  
He Tells Gathering*

New York, Jan. 6.—Charles M. Schwab stood forth today as one of the main pleaders for the cause of labor in the ranks of the American captains of industry, as a result of his speech last night before the Rubber Association of America.

"We have been great autocrats in the past," said Mr. Schwab. "Labor has not had a fair

share of prosperity, but the war taught us a lesson that a man is a man, no matter what the condition of his life, as long as he does his duty fairly, honestly, and conscientiously to his fellow man.

“Treat labor well and make it a partner in your business.”

Here is the big task for all manufacturing and business engineers and in order to carry out the only policy that will ever be successful, and which every man of affairs is conscious of we must make one more final struggle to separate ourselves from that great world custom called selfishness.

We all realize that a change is necessary, but we hesitate to consider certain principles, because the originators fail to present the basic scientific reasons. The average business man in his present state of evolution wants the facts, he has become a doubter of human ideas and methods, and those who are under his domain have the same affliction. (See chapter on the Human Faculties.)

There is only one way out, and that is, by the path of truth and love, and not hypocrisy, which

latter element is very often presented in the form of diplomacy.

Friendly enemies will never solve the industrial problems confronting the manufacturing and business engineers throughout the world.

Along this same line of thought John Leitch on page 153 of his book on "Man to Man, or Industrial Democracy," another reference book that every manufacturing and business engineer should have, says in part: "I hold that the human asset is the largest. Ill-will is not a liability, but a positive loss, and when it culminates in a strike it is seen in its true light. The executive's object, if he is something more than a machine, is to put good-will in the place of ill-will; it is up to him to manufacture that condition of mind which we call good-will, just as much as it is up to him to manufacture any other finished product which to be salable must be good, and I take it as an axiom that without good-will within the works one cannot have good-will outside the works."

And John Leitch on page 153 of his book on "Man to Man" also lays down the fundamental principles which should be adhered to, and which will eventually force their way to acceptance because of their primal scientific origin. He says,

in part, that he holds to these three propositions:

“(1) In proportion to the harmony in the organization so is the profit in the product. When you have the people, 75 per cent of the business battle is won.

“(2) Manufacturing consists primarily in making men—they will attend to the product.

“(3) The making of men involves the developing of the brain service of the whole human element and then concentrating this force along a specific line of action and toward a definite goal.”

Every manufacturing and business engineer should read this modern book on “Man to Man,” by John Leitch, which states very clearly the practical working way to efficiency. It gives you many actualities, it reveals the need of human engineering.

To a human engineer the whole range of human interests must remain open to him, life should be a unity under all its complexities and obscurities; all activities should stand vitally related to each other; love, truth, patience, beauty, courage, fellowship, knowledge and character must be harmonized and blended.

When an engineer lives and believes in his works, he is revealed and reflected in them, not as a carnal statue in a temple, but as the humanelectric\* creator; he cannot conceal himself from the world about him, everything he fashions or creates interprets and explains him, and as Goethe would say: "His works constitute one great confession."

It is unnecessary to inquire with regard to the habits of an engineer who welds a great body of humans together as one in the building up of a great manufacturing or business enterprise; these achievements always involve honesty, self-control, fellowship, courage, system, persistence, and moral vigor. They are beyond the reach of the self-indulgent man, who can never qualify as a human engineer.

Those who are complicating men and business and creating unrest in our great industrial centers can very easily calm the tempests by adhering to the laws of love and truth, or the dynamic mind fundamentals, which are bomb-proof, because they contain all of the generating elements of a higher and nobler life,—the very rudiments of man dynamic.

The preparation for the ranks of the human

\*Humanelectricity is mind energy.

engineers is through the door of rigid scrutiny of self, and the entire surrendering of self to the discipline of minute study and exacting practice. We must surrender unconditionally to the "show-me-class," unbiased from all opposing arguments that are holding back the development of man and business; we must become apprentices to the science of life.

Speaking of life I will quote the words of Augustus, one of the great Roman Emperors, when he called a few friends to his bedside a few moments before his death; he asked them if they thought he had acted his part well; and upon receiving their answer as was due to his extraordinary merit, he says: "Let me then go off the stage with your applause," using the expression with which the Roman actors made their exit at the conclusion of a dramatic piece. I could wish that men, while they are in health would consider well the nature of the part they are engaged in, and what figure it will make in the minds they leave behind them, whether it was worth coming into the world for; whether it appears graceful in this life, or will it turn to advantage in the next.

Sir H. Davy also tells us: "Life is made up, not of great sacrifices or duties, but of little

things in which smiles, kindnesses and small obligations given habitually, are what win and preserve the heart, and secure comfort."

Now, before we can practice little things habitually, as mentioned by Sir H. Davy, we must first become apprentices or students of life; we must learn the fundamentals of the art; we must apply the principles cautiously until we acquire skill in so doing; we must first of all become servants of the details, and this is absolutely necessary before the transition to mastery can take place.

In the transition from apprenticeship to mastery, we must guard against the old habits and customs, for they will do their best in trying to discourage us on our journey; they will present arguments that will seem quite consistent, they will try all sorts of cunning schemes; and if you are not a man of moral stability you are apt to weaken; your aim is to become a master, and when that hour of discouragement comes just think of General Grant's remarks when trying to overcome a stubborn resistance of the enemy in which he says, "We will fight it out on this line if it takes all summer."

That is the spirit we must show, we must stand

for righteousness, we must study life from a scientific viewpoint, and accept the deeper laws of nature as if they were the finalities of the art; we must not use all the man-made contrivances or methods, as if they were the last words of life, for man is but a small infinitesimal part of this world. He cannot stand alone, he is far from being perfected, he is a cunning, two-legged animal in his present state of evolution.

When we pass through the door of self-consciousness into self-forgetfulness, when our self-knowledge and skill become so much a part of us that they become instinctive, we will then become masters of the idea and not servants of details.

Now, in finding one's life in the deepest sense of the word a human must lose his life; he must surrender unconditionally; and this is no simple task, for absolute submission to new habits to which we are not thoroughly accustomed means a mental revolution, and requires great courage and extraordinary effort.

Customs and old habits stick like flies to fly-paper, but nevertheless they must be changed before the world will ever see industrial peace. Montaigne says: "Custom is a violent and treach-



erous school-mistress. She, by little and little, slyly and unperceived, slips in the foot of her authority, but having, by this gentle and humble beginning, with the benefit of time, fixed and established it, she then unmask a furious and tyrannic countenance, against which we have no more the courage or the power so much as to lift up our eyes."

The making of an intellectual life is always a personal matter. Intelligence and resources lie within reach of almost every one in this great world of ours. Fleming tells us: "The term intellect includes all those powers by which we acquire, retain, and extend our knowledge, as perception, memory, imagination, and judgment." Then again Colton puts it in another way by thus saying: "Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm."

Many of us humans suffer ourselves within to be comforted and deceived all our lives by false ideas and illusions. The results of our own blindness, carelessness, indifference, lack of concentration, lack of energy, lack of judgment, neglect of opportunities, and misleading customs are

quietly and persistently charged off to the account of hard luck and fate, and those of us so inflicted, as a rule, take the usual steps in self-deception by doping ourselves with pity, the most elusive form of all selfishness. Speaking of pity, Hamilton Wright Mabie says: "It seems like a consolation for our mistakes and misfortunes, but it really is an anodyne which protects us from a pain that is essential to health. When we blunder and fail we ought to suffer, since suffering puts us on the road to a recovery of what we have lost, or to the conquest of that which we have not had the strength to grasp.

"We should deal honestly with ourselves, if we have been weak, small, mean, we need to know our defects and call them by their full names, and in so doing we pay ourselves the highest respect and put ourselves in the way of being worthy of it."

Too many of us manufacturing and business engineers do not deal with ourselves in a fair, honest manner; we begin to pity ourselves as Hamilton Wright Mabie further says: "To look upon others as ungenerous and unsympathetic, to lay the responsibility for our failures on some person or circumstance, we soon come to think of ourselves as martyrs and victims; we build up a

fictitious character for ourselves, we create unreal sorrows and bear unreal wrongs.

**“To put the result of a course of self-pity in plain words, we deceive ourselves. We never see ourselves face to face. We comfort ourselves with lies until we lose the power of sight. We disown the fruits of our own sowing.”**

Now the perfect unfolding of a human engineer involves the utmost intelligence in the discernment of the conditions which are essential, and the utmost persistence in the maintenance of those conditions after they have been secured.

Perfectly developed human engineers are rare specimens; not only because circumstances are so often unfavorable, but also because so little thought is given, as a rule, to this aspect of life.

Speaking of life Mabie again tells us: “Life is always a struggle, and no man comes to any kind of mastery without a conflict.” Some of our greatest men have had to fight for their right to live in freedom of thought. They have felt the sting of scorn and hatred, they have learned that in both moods society is the foe of the highest development, and, as Mabie further says: “He who yields to the scorn of society becomes

the creature of those whom he would serve, and so misses his own highest fortune, and theirs, as well."

When an engineer accomplishes that which has greatness in it he does it with his whole nature, without stint or measure, and, if we want to qualify as human engineers, we must do likewise; we must be prepared to work, persist and sacrifice, we must be enthusiastic, we must learn how to analyze and concentrate; we must know that it is the mental attitude always, we must forget that we were ever born within certain atmospheres; we must manfully deny false ideas, thoughts and practices; we must forget circumstances that led to the injection of these ideas in our brains. Again referring to Hamilton Wright Mabie, who says: "A man's place can be determined only by a complete unfolding and measurement of all the powers and elements of nature that are in him, and this process of development must have all the elements of the highest moral process. So great indeed is the importance of work in the development of man that it seems to involve, under the appearance of a provisional judgment, the weight and seriousness of a final judgment. Such a judgment, as every man knows, is being hourly registered in the growth which is silently accomplished through the

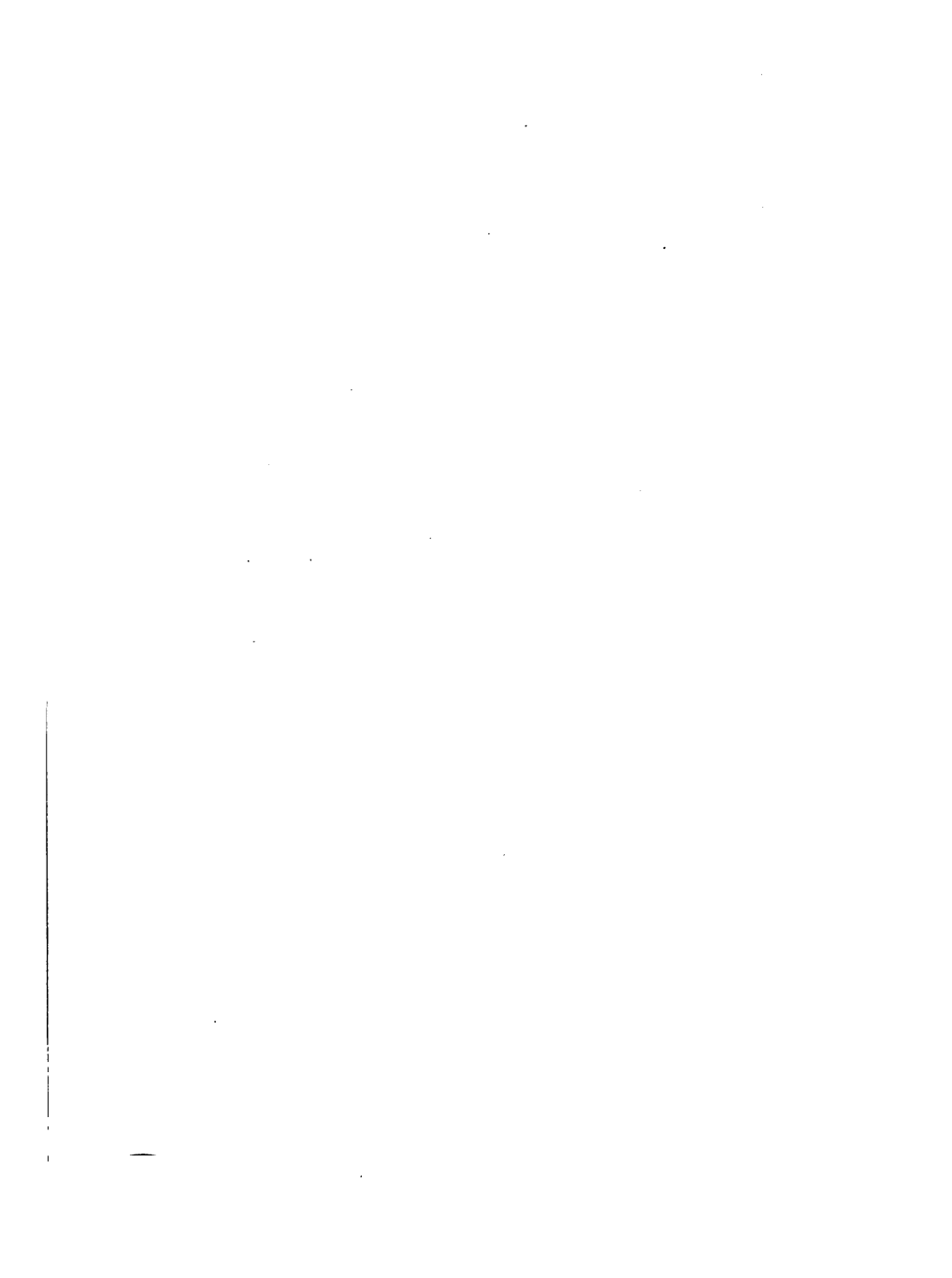
steady and skillful doing of one's work, or in the gradual but inevitable decline and decay which accompany and follow the slovenly, indifferent, or unfaithful performance of one's task.

“Men have nowhere more conspicuously failed to escape themselves than in their works.”

Now, before manufacturing and business engineers can qualify as human engineers, they must surrender unconditionally to the study of human life from the true viewpoint, they must adhere to the dynamic mind fundamentals incorporated in all life.



**DIRECT  
MIND  
ENGINEERS**





## CHAPTER IX

### DIRECT MIND BUSINESS ENGINEERS



**T**HE MANUFACTURING and business engineers who operate with direct



mind involve a certain indifference, not of contempt, not of meanness, nor any other degenerating mind element, but of preoccupation with higher and nobler elements of life. A certain lack of care for the criticisms and opinions of others, not from coldness, envy, jealousy or selfishness, but, because one's judgments are formed on a different basis. The manufacturers and business men who persistently and positively design their own life's work and bring out their own characters to a higher degree of perfection have an inward purpose, an invisible aim; no one but themselves sees the mark to which they are constantly directing their efforts and attention.

Humans of this type may be apparently slow in rounding out and forming their ideals and purposes or in perfectly visualizing their ultimate ends, but when those ultimate ends are once clear to them they are forever free from all uncertainty and doubt. They travel through busi-

ness storms and tornadoes with no fear in their hearts. In a certain sense they matter naught to them; they are like the great ocean steamers under similar circumstances, which sail to their havens with no thought of the apparent dangers they are passing through; they are set to their course of travel and nothing can drive them from that course which leads them to the end they are pursuing. Changing currents of popular favor or disfavor, or changing views of popular opinion have no effect upon them, they are not contending for the leadership of mankind on false pretenses, they never stoop to cunning knaveristic maneuvers to win their positions in life, they play the game according to Hoyle, they follow the fundamental principles of love and truth, and they win because their relations with men are formed on a natural basis.

They do not need to weigh men according to their value for their own purposes; they are not over courteous and polite; they are not hypocritical diplomats; they are not looking to other men for the development of their own career; they are natural, they are the true reflection of Divine principle. What they want from men are the things they are willing to give them, *i.e.*: love, truth, sympathy, co-operation, interest and all of the elements of life that will assist them to

reach that higher plane for which they are striving.

These men do not use other men as aids for their own selfish gains; they do not work into their plan of life. They have risen above the many degenerating elements of false mind impulses, their life is harmoniously arranged; they are lifted above all those sordid and selfish relationships in which men entangle themselves when they attempt to use friends to better their own positions. These men of inward purpose need not concern themselves with the consistent elements of life which are as definite as the currents of electricity, because they are already unconsciously conforming to them, thus preventing any possibility of deterioration. They, on the other hand, are receiving in due proportion the richest reward this life has to offer—*character*.

There is nothing more striking and beautiful than the reaction of high ideals, and thoughts of love, truth and fellowship upon the actions of the men who cherish them. For an ideal steadily pursued, sooner or later, shapes a constant and harmonious character, and we come at last to know what the ideals of men are by the character which those ideals have formed.

The creating of a genuine personality and character through the choice of high ideals is the ambition of all true types of manufacturing and business engineers. Let men choose such ideals that fundamentally conform to nature's laws and follow them faithfully and loyally, and they may give up all regard for both; they will evolve themselves, their formation is definite, they will reflect men as they really are, they will give the world the true picture. Such men are emancipated from most of the fears that beset men of less clearness of purpose, and they are also freed from the temptations to be selfish in their friendship with others.

Men of this calibre are much less affected by the happenings of outward fortune or misfortunes of every kind, than men who have not this inward guidance and constant pressure of the ideals upon their own nature. They are freed from bondage and fear of men because men neither make nor mar their career; their guide and leader is unconquerable; their only source of fear is disloyalty to their own purpose; a fear that keeps them constantly on guard, a fear which protects and insures rather than depresses. Such men eliminate one by one all those things which retard and check the growth of a noble character, the prize they are working for.

## DIRECT MIND BUSINESS ENGINEERS

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Humans of this stamp are determined workers, and the confusion of aims they find about them does not disturb them; they are not concerned about their enemies or envious acquaintances and friends, for they have none whom they have consciously made; they think generously and fearlessly of their friends; they are lifted above all the outward changes, they are the cores around which other men are attracted, men believe in them, men follow them, because they are the essence of love and truth. They are not complicating business and creating unrest and turmoil within the ranks of those whom they are leading. Wherever there are direct mind types of business engineers in charge you will find the standard of efficiency high, you will find contentment, co-operation, economy and enthusiasm; you will find the atoms of mind impulses dynamically neutral, you will find human hearts beating as one; you will find true captains of industry, you will find human engineers in the true sense of the word.



**ALTERNATING  
MIND  
ENGINEERS**





## CHAPTER X

### ALTERNATING MIND BUSINESS ENGINEERS



**M**ANUFACTURING and business engineers who operate with alternating mind, ap-



proach life from the side of opportunity and take what the day brings forth; they are extremely cautious, their conversations are always subjected to a change of course, they are not dependable in a crisis; they are constantly adjusting themselves to the expressions, judgments and wishes of others. They are like the sail boat in action. They resort to tacking methods, they are never set to a direct course, the direction of the wind governs their moves always. Whenever a storm comes up they rush for a harbor; they doubt their own ability to brave the tempest, they are not like the direct going ocean steamers, they lack the courage and moral stability, so to speak. They are watching and following the apparent winning hands, they are extremely polite to those who are helping them up stream in the river of commerce, they fall in with the movements of events and get the impetus which comes from the current; they are often regarded as high types of men because they attain a certain kind of com-

mercial success; it is often said of them that their word is as good as their bond, and this is true if you get their signature which is the only word they have, written and not verbal. Their actual maneuvers as a rule, are never seen by those judging them; they are often popular even if they are not greatly respected, their apparent qualifications for leadership are many times deceiving, they may have many apparent backers and well-wishers; they are never bestowed with any great honors.

To this class we are all apt to fall in, for, incidentally speaking, alternating mind is used in about the same proportion as alternating current electricity; therefore, we should walk with careful feet and guard against those mind impulses that are continually retarding human progress. We should guard against the influence of this class of politic opportunists, those who are made by conditions and advanced by circumstances, gamblers in the game of business, reaping as a rule the benefits of the efforts of other men, they are always with the crowd, they come into port on the high wave, they are never in the way or never out of the way.

This type of living involves a keen knowledge of conditions. Men of this caliber, having nei-

ther steam nor sails, must keep a close watch on the tides. The wear and tear of the continuous adjustment to the desires of the community and to fortunate conditions are never let up in the case of the engineer using alternating mind. They can never afford to make mismoves or false plays, they must judge with care and caution; their success depends upon turning the right trick at the right moment, saying the convincing or persuasive word at the proper point, and being present at the psychological moment when they may be noticed or needed. They are students of popular favor, they are skilled in analyzing the weaknesses and strong points of human beings, and they know when to take advantage and make the attack; they have a quick eye and a long memory; they are quick in motion through cultivation; they must think with great rapidity in order to acquire skill in shifting their principles from side to side without too obvious inconsistency. This manner of living may seem the easiest, but it is by far the hardest and most trying, there being so many degenerating mind impulses brought into play, causing mind short circuits, so to speak.

This life lacks entirely that repose which comes from resting on principle and harmonizing with

the deeper laws of life. It is not an even, direct flow of mind energy.

The alternating mind class of engineers conserve but they do not enlarge the borders of knowledge or of achievement. In business they keep that which has already been won, but no new industry or invention ever comes from their hands. In electricity it is said that alternating current flows rapidly to and fro in opposite directions and we might incidentally mention that it is the most commonly used mind current now operating the brain of the average manufacturing and business engineers because of its flexibility.

The tendency of engineers to use alternating mind should be checked, and a careful study of the chapter on "The Universal Mind Faculties," will convince one of the utter impossibility of ever holding the masses of humanity in balance with alternating mind.

It is said of electricity that electrons repel one another and are constantly endeavoring to fly away from the atom, but they are held in by the attraction of the positive core, and so long as nothing occurs to upset the constitution of the atom, a state of equilibrium is maintained and the atom is electrically neutral.

When the human unrest that exists in the world subsides, letting peace and harmony reign, a state of mental equilibrium will also be reached and the atom of mind will become dynamically neutral.

We know that alternating mind current is not positive, it is not constantly going one way, therefore, this being a dynamic scientific fact, makes it a matter of vital importance that all manufacturing and business engineers start analyzing their methods and principles, ascertaining whether they are conforming to the deeper and more positive laws of life that never shift because they are founded on the rock of love and truth, the foundation principles of all true captains of industry.



# **MIND**

## **CULTIVATION**





## CHAPTER XI

### MIND-CULTIVATION



**W**E humans have before us a task that is a difficult one, we have old customs and habits



to contend with, that must be eliminated, and many people now realize this; but they have not the courage to face this problem and work on it the same as they would any other life problem.

Now is there anything in human evolution that is more sadly in need of man's immediate attention? In a true and broad sense, is there any other science that mankind in general, through selfish motives, has more intentionally neglected to investigate and study from an honest view point? Is there any other Science that man has been more fearful or backward about?

The time will come when the truth regarding Mind, will demonstrate itself, you cannot hold it back, for as Colton says: "The greatest friend of truth is time, her greatest enemy is prejudice and her constant companion is humility." And if one will only listen to that still small voice of consciousness, one will fully realize the significance of Colton's statement and its fitness regarding the evolution of "Mind."

Now let us for the moment diverge or journey through the garden of plant life.

In the cultivation of the plant life, the gardener in the first place never thinks of himself only from the view point of personal gain, and it is also true that the many improved gardening implements were reluctantly received by him because of that element of self-preservation or fear of losing on his investment. In a general and broad sense he has, nevertheless, attacked the problem from a humanly honest view point, with the result that today we have the science of the plant life fairly well under control. The gardeners have met their problems face to face.

In this age they do not hesitate to remove old stumps and quack, they do not hesitate to turn the soil over, and add proper fertilizer, they do not hesitate to remove stones and various other obstacles that are holding back the growth and evolution of their gardening produce or plants, etc. They operate in a true sense with unprejudiced thoughts, they keep their channels clean and free to convey truth to their problem. They apply the truth in this instance because the elements of fear are a minority in their thoughts.

Now as a matter of fact, the garden of human

thoughts and actions is no different from that of the garden of plant life. We have the same common enemies that are persistently and continually interfering with growth and evolution; but unfortunately the same corresponding (untruths and false ideas, etc.) enemies of human evolution are in the majority, and with this condition existing, developing of human engineering from the dynamic metaphysical view point, is going to be an up-hill task.

If you don't believe this statement just try your hand in developing a garden where nothing but weeds, stumps and quack are now in abundance.

The sooner we manufacturing and business gardeners come to ourselves and realize that we are natural the same as bees and plants, that brilliancy and self-development will not evolve, or even be maintained, unless we continue studying ourselves with an open mind and a clear brain free from bondage, and by freedom from bondage, speaking in terms used in gardening, I mean freedom from "old stumps" and "quack," the sooner we will reach that state of evolution that will bring business to its ultimate standard of efficiency.

Speaking in gardening parables, false ideas and illusions can truly be termed as "old stumps" and "quack."

Now "quack," according to Webster, means a pretender, a fake, false ideas; quack in the garden of a human mind is false ideas injected into our brains from time to time by different humans who have and are now guiding us on through life.

A stump is that part of a tree which remains in the ground after the trunk is cut down. Mental stumps are plentiful in the garden of the average human mind; they are false ideas that man cannot remove from his brain by ordinary methods; popular opinions are against him, courage fails him, and the only power that will remove them is mind-dynamite.\* Think what it would mean in the development of man and business to eliminate these false individualizing mind impulses that are making life so complex; we must start with our boys and instill in their fertile brains the deeper and more positive laws of life, and to accomplish this we must give life the same chances that all other sciences have. Let us diverge for a while on other engineering courses now being taught in the several different col-

\*Mind-dynamite is truth.

leges at large, namely: electrical, mechanical, chemical, medical, commercial, financial, manufacturing, civil, legal, agricultural and others too numerous to mention; but, with all the numerous courses under development, we have yet to see our first college for the development of human engineers, in the true sense of the word, to handle the vast human problems involved in our great manufacturing and business enterprises.

Human engineering from a scientific viewpoint is the real backer of all sciences, and this science should be incorporated in all the various engineering courses, as a part thereof.

Let us pause for a moment and reflect. What effect would those engineers, so educated, have upon civilization? Would they not make greater progress as engineers starting out armed with a diploma of truth and love, and a thorough understanding of themselves gained through scientific research studies of the basic (mind) fundamentals under the direction of competent professors?

Would not the several hundreds of these various engineers being turned into the great battlefield of business each year, have a high moral effect upon the manufacturing and business

world? Would they not tend to bring peace and harmony within the great armies of workers?

These questions must sooner or later be settled by our industrial generals.

When our noted progressive industrial leaders, such as Schwab, Ford, Eastman, G. F. Johnson, and many other men who are today known as great employers of labor, take steps to formulate definite plans for the origination of colleges and schools for the developing of human engineers in the true sense of the word, then the garden of a human life will have its opportunity to bring forth its radiant flowers or leaders armed with the true harmonious mind principles of life, the silent partners to all sciences.

To secure the finest development of a human (engineer) plant there must be a careful study of the conditions of the soil, exposure, moisture, and sun which it needs. When these conditions are supplied, and the necessary supervision furnished, nature may be trusted to do her work with ideal completeness.

Along this line of thought Hamilton Wright Mabie says in part: "There are humans the world over who are rich in power of the highest kind, and who have no suspicion of the fact because

they have never given themselves full development through activity. More humans fail by reason of under-valuation of their own power than by reason of over-valuation.

“Within the great multitudes of people there are some who are facing material misfortune by the operation of causes which they are powerless to control, and to whom, therefore, the only success is a noble and heroic acceptance of failure, but there are many more whose lack of success lies in themselves; because they have lost their grip of life, they have no heart in their work and no vim in their efforts against obstacles.

“Earthly victories can only be won by bold, aggressive attacks. The world presents an apparently solid and defiant front to the humans who must find their place in its ranks, but it is astonishing how soon it makes room for a newcomer who does not sue for place and work, but takes both as if they belong to him. Aggressive faith in our success and aptitude is contagious. Humans who have it convey it to others, and humans who have it not need not expect others to create it for them.

“As a rule, people of conscience do not take themselves at a proper valuation, they do not be-

lieve in themselves. It is astonishing how outward circumstances will sometimes evoke unsuspected energy from a human who has heretofore been regarded as commonplace by his neighbors and by himself.

“When such a human feels the pressure of conditions, he often awakes to the possession of a power which responds quickly to a call from without.

“A human ought to put forth all that is in him as a matter of loyalty to himself and of consequence to his fellows.

“He should believe in himself as being full of dynamic mind atoms of the highest quality.

“He must know that mind will be absorbed only as he puts himself in the right relation to it; experience will make him constantly wiser if he knows how to rationalize it; time will deposit all kinds of treasures in his memory and imagination if he will hold his doors open. Nothing is lost upon a man who is bent upon growth; nothing is wasted on one who is always preparing for his work and his life by keeping his eyes, mind, and heart open to nature, men, books, and experiences.”



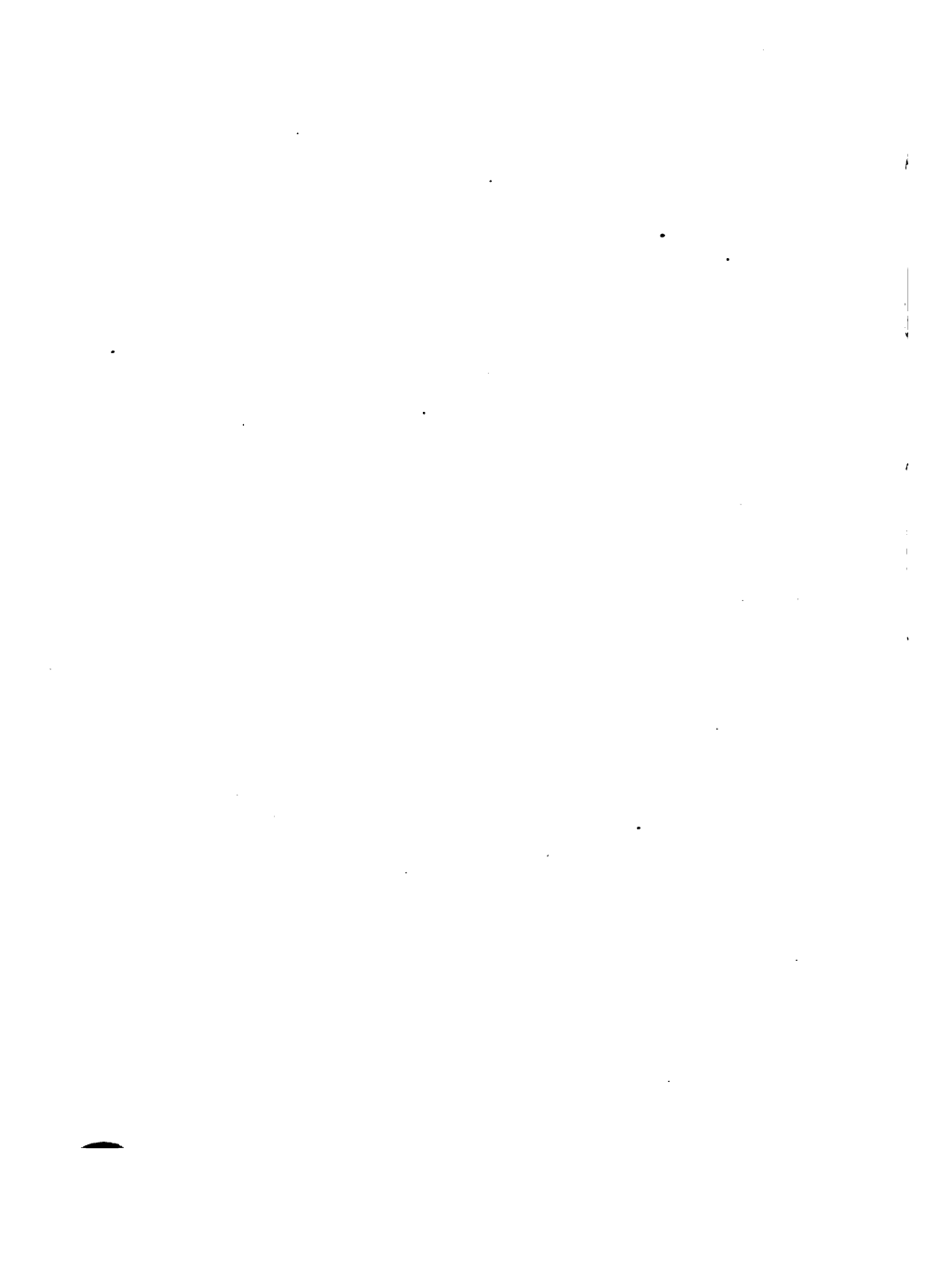
The true farmer does not go into his fields faint-hearted and despondent, distrusting the march of the sun or the coming of the harvest; he trusts implicitly in the proper ordering of the seasons which has never yet failed, and Mabie concludes by saying that: "The true farmer knows that for every unfruitful year there will be ten fruitful ones. Now, put out of your mind all thought of failure, and out of your heart the weakness that springs from it; strike boldly and strongly into the great battle raging in the business and manufacturing world, never let your flag of truth and love for mankind touch the ground, be faithful to the generating principles of true life, uphold the dynamic mind fundamentals incorporated in mankind, have implicit faith in yourself, your destiny, and God."

Now, lest we forget, it was only a misunderstanding of these principles that caused war between practically all nations of the world, and, before the echo of that great calamity has passed, we are now presented with a more serious problem of capital and labor.

The storm is now on, and it is interesting because it predicts the appearance of a new power; in the reaction against the monotony of formalism and of that deadly conventionalism which is

the peril of many accepted customs in society, education or politics, men are ready to welcome any revolt, however extravagant, and unless truth, the searchlight for humanity, is brought into action in full radiance and splendor, we will see a repetition of the human suffering just passed.

**MIND**  
**STUDIES FOR**  
**MANUFACTURING**  
**AND**  
**BUSINESS ENGINEERS**



## CHAPTER XII

### MIND STUDIES FOR MANUFACTURING AND BUSINESS ENGINEERS

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#### ABILITY

There is only one proof of ability—action.

Human ability is always purchased C. O. D.—*Dr. Crane.*

The art of being able to make a good use of moderate abilities wins esteem, and often confers more reputation than real merit.—*Roche-foucauld.*

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#### ABUNDANCE

Not what we have, but what we enjoy, constitutes our abundance.—*J. Petit-Senn.*

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#### ACCURACY

Accuracy in business is a virtue beyond esteem.—*Elbert Hubbard.*

## ACTION

### THE PSYCHOLOGY OF ACTION

Trust in thine own untried capacity,  
As thou wouldst trust in God Himself.  
Thy soul is but an emanation from the whole,  
Thou dost not dream what forces lie in thee,  
Vast and unfathomed as the grandest sea.  
Thy silent mind o'er diamond caves may roll;  
Go seek them; but let pilot will control  
Those passions which thy favoring winds can be.  
No man shall place a limit to thy strength;  
Such triumphs as no mortal ever gained  
May yet be thine if thou will but believe  
In thy Creator and thyself,—  
At length, some feet will tread all heights now  
unattained

Why not thine own?  
Press on; achieve! achieve!

—*Ella Wheeler Wilcox.*

The great end of life is not knowledge but action.—*Technical Education.*

Actions speak louder than words.  
Thought is the seed of action.—*Art.*

He is incapable of a truly good action who knows not the pleasure in contemplating the good actions of others.—*Lavater.*

Act well at the moment, and you have performed a good action to all eternity.—*Lavater*.

Heaven never helps the man who will not act.—*Shakespeare*.

Not only strike while the iron is hot, but make it hot by striking.—*Cromwell*.

The manly part is to do with might and main what you can do.—*Action*.

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## ACHIEVEMENT

Dull senses and a sluggish body are never found in connection with any great achievement.—*Hamilton Wright Mabie*.

The highest point of achievement of yesterday is the starting point of today.

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## ADVANCE

Slumber not in the tents of your fathers; the world is advancing, advance with it.—*Mazzini*.

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## ADVICE

Whatever advice you give, be short.—*Horace*.

## ADVERSITY

Prosperity is no just scale; adversity is the only balance to weigh friends.—*Plutarch*.

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## AGGRESSION

We make way for the man who boldly pushes past us.—*Bovee*.

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## AIMS

No man can ever rise above that at which he aims.—*Rev. A. A. Hodge*.

Plenty of folks have a good aim in life—but most of them don't pull the trigger.

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## AMBITION

Ambition builds its mental structure largely on the quicksands of human will, self-dependence, and conceit.—*Mary Baker Eddy*.

Ambition, like a torrent, never looks back.—*Ben Jonson*.

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## ANGER

Keep cool; anger is not argument.—*Daniel Webster*.



## ANCESTRY

The man who has nothing to boast of but his illustrious ancestry is like a potato—the only good belonging to him is underground.—*Sir Thomas Overbury*.

Whoever serves his country well has no need of ancestors.—*Voltaire*.

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## ANXIETY

Nothing in life is more remarkable than the unnecessary anxiety which we endure and generally occasion ourselves.—*Beaconfield*.

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## APPEARANCES

Don't judge of men's wealth or piety by their Sunday appearances.—*Franklin*.

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## ARGUMENT

He who takes nature for his guide is not easily beaten out of his argument.—*Thomas Paine*.

A single fact is worth a shipload of argument.—*Burns*.

## BABBLERS

Those who have few things to attend to are great babblers; for the less men think, the more they talk.—*Montesquieu*.

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## BASHFULNESS

Conceive not so high a notion of any as to be bashful and impotent in their presence.—*Fuller*.

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## BEAUTY

What is really beautiful needs no adorning. We do not grind down the pearl upon a polishing stone.—*Sataka*.

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## BETIMES

It is of no use running; to set out betimes is the main point.—*LaFontaine*.

---

## BEWARE

He laughs best who laughs last.

---

## BONDAGE

The apparent freedom of the nomadic peoples

is seen, upon closer view to be a very hard, a repulsive bondage; the apparent servitude of working peoples is seen to be, upon closer view, an open road to freedom.—*Hamilton Wright Mabie*.

---

## BOOKS

A good book is the best of friends, the same today and forever.—*Tupper*.

---

## BRAINS

Our brains are seventy-year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hand of the angel of the resurrection.—*Holmes*.

O God, that men should put an enemy in their mouths to steal away their brains!—*Shakespeare*.

With curious art the brain, too finely wrought, preys on herself, and is destroyed by thought.—*Churchill*.

The brains are the mind generator sets; the physical organs that attract, secrete, and dynamify the mind impulses through a process, operated by the brain faculties which prepare thoughts,

ideas, and inspirations for delivery, to the power of will for disposition.—*Mulliner*.

---

### BRAVERY

True bravery is shown by performing, without witnesses, what one might be capable of doing before all the world.—*Rochefoucauld*.

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### BREEDING

Good qualities are the substantial riches of the mind; but it is good breeding that sets them off to advantage.—*Locke*.

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### BREVITY

For brevity is very good, when we are or are not understood.

I saw one excellency that was within my reach—it was brevity; and I determined to obtain it.—*Jay*.

Brevity never fatigues; therefore, brevity is always a welcome guest.—*Gautier*.

Brevity is the child of silence, and is a credit to its parentage.—*H. W. Shaw*.

## BUSINESS

A dinner lubricates business.—*Quoted by Boswell's Life of Johnson.*

To business that we love, we rise betime and go to it with delight.—*Shakespeare.*

Drive thy business; let not that drive thee.—*Franklin.*

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## CAUSTIC HUMANS

Some caustic people always hit the nail on the head. Little knowing that it would be courteous to miss it occasionally.

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## CAUTION

Caution though very often wasted, is a good risk to take.—*H. W. Shaw.*

---

## CENSURE

Few persons have sufficient wisdom to prefer censure which is useful to them, than to praise which deceives them.—*Roche foucauld.*

---

## CHANCE

Chance is always powerful; let your hook always be cast in a pool where you least expect there will be fish.—*Ovid.*

## CHARACTER

Strength of character consists of two things—power of will and power of self-restraint.—*F. W. Robertson.*

No man can afford to live on his character as he lives on the capital which he has acquired in business, and it is this conception of character which has betrayed many men. Character can be preserved only by a struggle in which there is no truce, armistice or treaty of peace. Nothing but conquest, victoriously carried on, till the field is cleared by the summons of death.—*Hamilton Wright Mabie.*

Every piece of genuine work which comes from a man's hand bears the impress of and is stamped with the quality of his whole being; it is the complex product of all that the man is and of all that he has done; it is the result of his genius, his industry and his character.—*Hamilton Wright Mabie.*

Character is, in the long run, the decisive factor in the life of individuals and of nations alike.—*Theodore Roosevelt.*

Character is a perfectly educated will.—*Novalis.*

Our character is our will; for what we will we are.—*Archbishop Manning.*

The most brilliant qualities become useless when they are not sustained by force of character.—*Segur*.

Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul.—*Sir J. Stephens*.

Reputation is what the world gives a man; character is what he gives himself.

Character and personality evolves only in proportion to one's understanding and demonstrating ability of the physiological and psychological elements of life, which constitute constant consistent working, (physical) and constant righteous living, (psychological).—*Mulliner*.

Without character the world would be meaningless.—*Hamilton Wright Mabie*.

Character is our only definition of freedom.—*Emerson*.

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## CHEERFULNESS

Cheerfulness is like money well expended in charity; the more we dispose of it, the greater our possession.—*Victor Hugo*.

Cheerfulness is a duty which every man owes to his fellows.

## CIRCUMSTANCES

The necessity of circumstances proves friends and detects enemies.—*Emerson*.

Man is not the creature of circumstances. Circumstances are the creatures of man.—*Disraeli*.

---

## CLEVERNESS

We can be more clever than one, but not more clever than all.—*Rochefoucauld*.

To know thyself is wisdom; to know how to impart that knowledge to others—that's cleverness.

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## COMFORT

The chief secret of comfort lies in not suffering trifles to vex us, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.—*Aughey*.

---

## COMPANY

No man can possibly improve in any company for which he has not respect enough to be under some degree of restraint.—*Chesterfield*.

The company in which you will improve most will be least expensive to you.—*Washington*.



No man can be provident of his time who is not prudent in the choice of his company.—*Jeremy Taylor.*

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### CONCEIT

Conceit may puff a man up, but will never prop him up.—*Ruskin.*

The desire of appearing clever often prevents our becoming so.—*Roche foucauld.*

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### CONCENTRATION

Concentration is the surrendering of one's self to one definite aim.—*W. H. Cottingham.*

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### CONDENSATION

Not that the story may be long but it will take a long while to make it short.—*Henry D. Thoreau.*

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### CONDITIONS

Men think to mend their condition by a change of circumstances. They might as well hope to escape their shadows.—*Froude.*

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### CONFIDANTS

Wise men have but few confidants, and cunning ones none.—*H. W. Shaw.*

## CONFIDENCE

Fields are won by those who believe in the winning.—*T. W. Higginson.*

Confidence imparts a wonderful inspiration to its possessor.—*John Milton.*

For they can conquer who believe they can.—*Dryden.*

---

## CONSCIENCE

The cheers of the moment are not what a man ought to think about, but the verdict of his conscience and of the consciences of mankind.—*Woodrow Wilson.*

What we call conscience, in many instances, is only a wholesome fear of the constable.—*Bovee.*

A conscience is a funny thing,  
You don't know it's along,  
Until the times you start to do  
Something you know is wrong.  
And then it hammers at your breast  
With all its might and main,  
And gives you not a minute's rest  
Until you're right again.

For weeks and weeks you travel on  
And never know it's there,

It doesn't interfere with you  
So long as you are fair.  
But when you start some shady trick  
That later you'll be rueing,  
Your conscience then is very quick  
To ask you what you're doing.

You cannot fool your conscience much,  
It's always onto you,  
It knows exactly all the time  
The things you want to do.  
It's just as still as it can be  
When you are going right.  
But when you stoop to trickery  
It's then it starts to fight.

—*Edgar Guest.*

Any day is a day of glory that leaves us with  
a consciousness that we have skimmed nothing,  
and that the fruits of our industry are commensurate  
with our talents.—*Meredith Nicholson.*

---

## CONTAGION

The average business man in his present state  
of evolution wants the facts; he has become a  
doubter of human ideas and methods and those  
under his domain have the same affliction.—  
*Mulliner.*

Cheerfulness and despondency are alike contagious.—*Hamilton Wright Mabie.*

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### CONTENTMENT

It is right to be contented with what we have, but never with what we are.—*Sir James Mackintosh.*

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### CONVINCE

Let him who would move and convince others, be first moved and convinced himself.—*T. L. Cuyler.*

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### COUNSEL

A man may think, if he will, that two eyes see more than one; or that a gamester seeth always more than a looker-on . . . but when all is done, the help of good counsel is that which seeth business straight.—*Lord Bacon.*

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Though I may not be able to inform men more than they know, yet I may give them the occasion to consider.—*Sir W. Temple.*

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### COURAGE

That cause is strong which has not a multitude, but one strong man behind it.—*Lowell.*

## COURTESY

Life is not so short but what there is always time for courtesy.—*Emerson*.

We should be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.—*Emerson*.

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## CRISIS

When things are at the worst, they sometimes mend.—*Byron*.

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## CRITIC

A critic is a man who on all occasions is more attentive to what is wanting than what is present.—*Addison*.

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## CRITICISMS

To say of a celebrated piece that there are faults in it, is, in effect, to say, that the author of it is a man.—*Addison*.

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## CUNNING

Indirect dealing will be discovered one time or another, and then he loses his reputation.—*Tillotson*.

Discourage cunning in a child; cunning is the ape of wisdom.—*Locke*.

Cunning men can be guilty of a thousand injustices without being discovered; or at least without being punished.—*Swift*.

You can fool all the people some of the time, but you cannot fool all the people all the time.—*Lincoln*.

---

## CUSTOM

Custom is a violent and treacherous school-mistress. She, by little and little, slyly and unperceived, slips in the foot of her authority, but having by this gentle and humble beginning, with the benefit of time fixed and established it, she then unmask a furious and tyrannic countenance, against which we have no more the courage or the power so much as to lift up our eyes.—*Montaigne*.

Custom, a greater power than nature, seldom fails to make them worship.—*Locke*.

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## DECEPTION

Men are never so easily deceived as while they are endeavoring to deceive others.—*Rochefoucauld*.

## DEDICATION

To such a task we can dedicate our lives and our fortunes, everything that we are, and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.—*Woodrow Wilson*.

---

## DEEDS

Our acts make or mar us—we are children of our own deeds.—*Victor Hugo*.

Speak out in acts; the time for words has passed, and deeds alone suffice.—*Whittier*.

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## DEGENERATION

Degeneration of nations and individuals alike, takes place in the lap of luxury.

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## DELAYS

Delays have dangerous ends.—*Shakespeare*.

## DELIBERATIONS

Take time to deliberate; but when the time for action arrives, stop thinking and go in.—*Andrew Jackson.*

---

## DEMANDS

We all demand much for ourselves from others; let us be careful that we honor the demands of others upon ourselves.—*Hamilton Wright Mabie.*

---

## DEMOCRACY

Democracy is a force, of feeling and opinion, working within humanity, impelling the people of a given neighborhood to get what they want, that is, what the majority of them want, by means of organization, and to make this secure by laws which are just and equal.—*Dr. Crane.*

---

## DESPATCH

Despatch is taking time by the ears; hurry is taking it by the end of the tail.—*H. W. Shaw.*

---

## DETAILS

Attention to detail is the secret of success in every sphere of life.—*Hugh Black.*



## DIFFICULTIES

All difficulties are but easy when they are known.—*Shakespeare*.

Difficulties are meant to arouse not discouragement.—*William Ellery Channing*.

Difficulties are things that show what men are.—*Epicurus*.

It is circumstances (difficulties) which show what men are.—*Epictetus*.

---

## DILIGENCE

What we hope ever to do with ease we may learn to do with diligence.—*Johnson*.

Diligence, above all, is the mother of good luck.—*Samuel Smiles*.

---

## DISAPPOINTMENT

Are you angry that others disappoint you? Remember you cannot depend upon yourself.—*Franklin*.

---

## DISCIPLINE

Mistake, error, is the discipline through which we advance.—*Channing*.

There is no real freedom save that which is based upon discipline.—*Hamilton Wright Mabie*.

---

### DISCONTENT

Discontent is the want of self-reliance; it is infirmity of will.—*Emerson*.

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### DISCRETION

Discretion is the perfection of reason, and a guide to win all the duties of life.—*Addison*.

---

There are many more shining qualities in the mind of man, but there is none so useful as discretion.—*Addison*.

---

### DISCUSSION

He who is not open to conviction is not qualified for discussion.—*Whately*.

---

### DISPOSITION

Your disposition will be suitable to that which you most frequently think on; for the soul is, as it were, tinged with the color and complexion of its own thoughts.—*Marcus Antonius*.

### DISSATISFACTION

That which makes people dissatisfied with their condition is the chimerical idea they form of the happiness of others.—*Thomson.*

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### DISTRUST

Distrust the man who tells you to distrust.—*Ella Wheeler Wilcox.*

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### DIVINE CIRCUITS

Let a man fall into divine circuits, and he is enlarged.—*Emerson.*

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### DOGMATISM AND SKEPTICISM

The dogmatist is sure of everything, and the skeptic believes nothing.—*Dr. I. Watts.*

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### DOING

Whatever is worth doing at all is worth doing well.—*Earl of Chesterfield.*

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### DOUBT

Doubt indulged soon becomes doubt realized.—*F. R. Havergal.*

## DRESS

Dress is an index of your contents.—*Lavater.*

---

## DUTY

Duty is an uncommon thing, gentlemen. Men are performing it in the ordinary walks of life around us all the time, and they are making great sacrifices to perform it. What gives men like peculiar distinction is not merely that they did their duty, but that their duty had nothing to do with them or their own personal and peculiar interests. They did not give their lives for themselves. They gave their lives for us, because we called upon them as a nation to perform an unexpected duty. That is the way in which men grow distinguished, and that is the only way, by serving somebody else than themselves.—*Woodrow Wilson.*

You ask me what I think of the business man's duty to his country at this hour. In my opinion his duty can be summed up in two words: "Go AHEAD".—*Thomas Edison.*

Don't be content with doing only your duty. It's the horse that finishes a neck ahead that wins the race.—*Andrew Carnegie.*

Who escapes a duty avoids a gain.—*Theodore Parker.*

## EARNESTNESS

There is no substitution for thorough-going, or ardent and sincere earnestness.—*Dickens*.

Earnestness is enthusiasm tempered by reason.—*Pascal*.

---

## ECONOMY

Buy what thou hast no need of and ere long thou shalt sell thy necessities.—*Franklin*.

Economy is a savings bank, into which men drop pennies, and get dollars in return.—*J. W. Shaw*.

The injury of prodigality leads to this, that he who will not economize will have to agonize.—*Confucius*.

---

## EDUCATION

The best education in the world is that got by struggling to get a living.—*Wendell Phillips*.

Let us never be betrayed into saying we have finished our education; because that would mean we had stopped growing.—*Julia H. Gulliver*.

The best and most important part of a man's education is that which he gives himself.—*Gibbon*.

### EGOTISM

He who thinks he can find in himself the means of doing without others is much mistaken! But he who thinks that others cannot do without him is still more mistaken.—*La Rochefoucauld*.

Egotists cannot converse, they talk to themselves only.—*A. Bronson Alcott*.

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### ENDURANCE

There is a strength of quiet endurance as significant of courage, as the most daring feats of prowess.—*Tuckerman*.

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### ELOQUENCE

Eloquence is the power to translate a truth into language perfectly intelligible to the person to whom you speak.—*Emerson*.

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### EMERGENCIES

It is by presence of mind in untried emergencies that the native metal of a man is tested.—*James Russell Lowell*.

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### EMPLOYMENT

Employment is nature's physician, and is essential to human happiness.—*Galen*.

## ENDEAVOR

Life without endeavor is like entering a jewel mine and coming out with empty hands.—*Japanese Proverb.*

---

## ENEMIES

Make no enemies; he is insignificant indeed that can do thee no harm.—*Colton.*

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## ENERGY

The energy wasted in postponing until tomorrow a duty of today will often do the work.—*Orison S. Marden.*

Energy and persistence conquer all things.—*Franklin.*

---

## ENGINEERS

The greater the difficulty the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests.—*Epicurus.*

When a manufacturing and business engineer operates with the principles of love and truth, he is positively charged with mind energy and therefore reflects real man and character. He is positive.—*Mulliner.*

When a manufacturing and business engineer operates with the principles of cunning and knavery he is negatively charged with mind energy and, therefore, reflects the unreal man and no character. He is negative.—*Mulliner*.

---

### ENTERPRISING

The method of the enterprising is to plan with vigor; to sketch out a map of possibilities, and then treat them as probabilities.—*Bovee*.

---

### ENTHUSIASM

Nothing is so contagious as enthusiasm; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—*Lord Lytton*.

The man who is capable of generating enthusiasm can't be whipped.—*Edward Bulwer*.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm.—*Emerson*.

Be not afraid of enthusiasm; you need it; you can do nothing effectively without it.—*Guizot*.

Enthusiasm is the breath of genius.—*Beaconfield*.



Enthusiasm is a lubricant that makes the wheels of trade go round; a grouch is sand in the bearings.—*Elbert Hubbard*.

---

### ENVY

Before we passionately desire anything which another enjoys, we should examine into the happiness of its possessor.—*Roche foucauld*.

We are pleased by some implicit kind of revenge to see him taken down and humbled in his reputation who had so far raised himself above us.—*Addison*.

---

### ENVIRONMENT

It is good for a man to live where he can meet his betters, intellectual and social.—*Thackeray*.

---

### EVOLUTION

Do not fear. Sit tight. Believe in the people. Believe in the good heart that beats in the breast of Destiny. Out of all this welter will come a better order, a saner, sounder world. We are not headed for destruction, but toward construction. We have just been getting rid of a lot of useless junk that impeded building. All the tearing down has been but preparatory and necessary to our building up.

The world moves, not from organization to disorganization, but the other way. Vegetation falls and rots, but the earth does not therefore become a muck heap; it sprouts a better vegetation. There are more green grass, trees and fruit on the globe today than in the age of Cæsar. The path of creation is from chaos to the stars, not from the stars to chaos. Whatever may be the immediate fate of the League of Nations, you cannot kill the idea.

Once mankind has definitely conceived the idea of the abolition of the horrid waste and folly of war by the team-play of the world, that idea can never die. It may have its vicissitudes, as all great ideas have, it may be opposed by the Bourbon-minded, ridiculed by the narrow and hated by the selfish, but it must survive.

No reform ever went permanently backward. We got rid of slavery, gladiatorial games, torture, religious persecution, plagues, czars and kaisers, and we are not going to stop until we get rid of war, which is by far the greatest curse of all.

The great seers of the world have not lived in vain. Their spirits abide.

Socrates, though they triumphed over him, and

poisoned him like a rat in a hole, still lives, while his enemies are forgotten.

Jesus, though they crucified Him and wagged their heads at His agony on the cross, now after two thousand years grows daily more dominant.

Lincoln was assassinated, but only to enshrine him and his ideas of democracy forever in the hearts of the people.

Two million boys donned the khaki and went to France to fight and die—not for nothing. We shall get what they fought for.—*Dr. Crane.*

---

### ERROR

All men are liable to error, and most men are, in many points, by passion or interest, under temptation to it.—*John Locke.*

An error gracefully acknowledged is a victory won.—*C. L. Gascoigne.*

Belief is an error if it excludes belief in its opposite.—*Elbert Hubbard.*

Ignorance, with indifference for truth, is nearer to it than opinion with ungrounded inclinations, which is the great source of error.—*Locke.*

From the errors of others a wise man corrects his own.—*Syrus.*

## EVENTS

The first springs of great events, like those of great rivers, are often mean and little.—*Swift*.

I claim not to have controlled events, but confess plainly that events have controlled me.—*Abraham Lincoln*.

---

## EXAGGERATION

Exaggeration is a blood relation to falsehood.—*Hosea Ballou*.

---

## EXAMPLE

How can we expect that a friend should keep our secret, whilst we are convincing him that it is more than we can do ourselves.—*Ben. Franklin*.

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## EXERCISE

If we neglect to exercise any talent, power, or quality it soon falls away from us.—*Henry Wood*.

---

## EXCELLENCE

Those who attain excellence commonly spend life in one common pursuit; for excellence is not often gained upon easier terms.—*Dr. S. Johnson*.

### EXEMPTION

He only is exempt from failures who makes no efforts.—*Whately*.

---

### EXPEDIENCY

No man is justified in doing evil on the ground of expediency.—*Roosevelt*.

---

### EXPERIENCE

He is the president of a large corporation. His is the guiding mind that directs a business of many millions. We were discussing the hurdles that have to be ridden before the bell rings a successful finish.

“After I left college,” he said, “I went to work. I thought then that I knew more than I now ever hope to learn. The big boss of the concern I went with was a man about sixty. He was a taciturn old cuss and a great stickler for following certain lines which he seemed to think right and I couldn’t see it at all. I was a pretty husky, opinionated chap. I’d made the first eleven at Princeton and what I said about football was usually given consideration. I stood pretty well in my class work so I couldn’t find fault with my ability on that score. So when I

jumped out into the world I felt I was carrying something the world would be glad to put its hands on, and my feelings were undoubtedly reflected in my attitude.

"I knew the big boss hadn't been through college. It was a common knowledge that he'd worked his way up so it seemed natural for me to determine that I had much he ought to get. I started in to reorganize the business. I did this mentally in off hours. I was kept pretty busy during the day but what I did at night affected the way I carried out my duties and I'm sorry to say the changes I made in methods didn't work out very well.

"After I'd been with the concern about three months, the big boss called me to his office.

" 'Sit down, Jim,' he said, 'I want to have a heart-to-heart talk with you.'

"I saw it coming. At last I was to be offered a junior partnership.

" 'Jim,' said the big boss, 'I'm getting along in years.' My chest began to expand. 'I'm not as active as I used to be. I lack the strength, vitality and energy you possess. Youth is a great thing if you don't abuse it.

" 'I've been watching you and sizing you up.

I've been studying your mental processes as well as my ability would permit. As you know, I never had the advantages of a college education.' My chest expanded two more inches. 'I never studied psychology and character analysis and yet I feel I've got a pretty clear idea of just what you've been thinking during the past two months—since you really got in the harness.

" 'You've decided that I'm getting along—that more active men should take the reins—that, of course, I should be taken care of in some way, but that the business should run better if I didn't get down so early and stay so late. You've decided that my job would be simple for a bright young college man with pep and you think it's pretty near time for me to quit.'

"He'd hit me so nearly right that I was surprised. I didn't suppose he had it in him to line me up like that. His manner made me wonder just a bit what he was coming to. Then he said:

" 'Jim, there's just one thing you couldn't buy if you had a million—one thing that comes to a man in only one way, that is, by hard, persistent, unremitting toil—that's experience. Experience is the thing you lack and that I have.

" 'Experience is the thing that tells you whether methods are right or wrong. Experience de-

velops judgment, helps to make wise decisions. I have seen innovations succeed and fail. I've seen suggestions that appeared imbedded in roses, after the petals had faded, lying in a bed of thorns. Experience has taught me what to accept and what to discard, and because through experience I have made the decisions most of the time, I am credited with being a success.' My vest was getting a little loose.

"Now, I don't want to imply that we don't want new ideas. We do. But I'm not going to accept a new idea just because a young man fresh from college thinks it's good. It's got to pass through the crucible of experience before it gets in here and I'm telling you this because I like you—because I think you've got the right stuff in you, but you're so damnably handicapped by self-conceit that unless you realize experience weighs more than genius, you'll come a cropper.'

"That was about the worst licking I ever got," continued the president. "That old boss just took me up the mountains and then threw me over the cliff."—*From the "Ambassador," published by The Niagara Paper Mills.*

Nobody will use other people's experience, nor have any of his own till it is too late to use it.—*Hawthorne.*



No man's knowledge here can go beyond his experiences.—*John Locke*.

Experience keeps a dear school, but fools will learn in no other.—*Franklin*.

The experience of others adds to our knowledge, but not to our wisdom; that is more dearly bought.—*Hosea Ballou*.

One thorn of experience is worth a whole wilderness of warning.—*Lowell*.

To most men experience is like the stern lights of a ship, which illumine only the track it has passed.—*Coleridge*.

---

### FACTS

Every fact that is learned becomes a key to other facts.—*E. L. Youmans*.

Generally, down-right facts may be told in a plain way; and we want down-right facts at the present, more than anything else.—*Ruskin*.

One fact is better than one hundred analogies.

---

### FALLING

The glory is not in never falling, but rising every time you fall.—*Chinese*.

## FAILURE

The first proof of a man's incapacity for anything is his endeavoring to fix the stigma of failure upon others.—*B. R. Haydon.*

To plunge without knowing the depth of the water or ignorance of the precise nature of the object sought, is to hazard failure.—*Meredith Nicholson.*

Failure is more frequently from want of energy than want of capital.—*Daniel Webster.*

Wherever there is failure, there is . . . some step omitted, which nature never pardons.—*Emerson.*

He alone fails who gives up and lies down.

A failure establishes only this, that our determination to succeed was not strong enough.—*Bovee.*

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## FAITH

It is impossible for that man to despair who remembers that his helper is omnipotent.—*Taylor.*

---

## FAULTS

We easily forget those faults which are known only to ourselves.

He who overlooks a fault, invites the commission of another.—*Syrus*.

A fault which humbles a man is of more use to him than a good action which puffs him up with pride.—*Thomas Wilson*.

The greatest of faults, I should say, is to be conscious of none.—*Carlyle*.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us.—*Alexander Pope*.

---

## FAVORS

To accept a favor is to sell one's freedom.—*Syrus*.

---

## FELLOWSHIP

Fellowship is a comprehensive vital force, always finding expression in the Golden Rule. It broadens our views, increases our abilities, enriches and purifies character. It is unselfish, it cannot exist alone and it requires all mankind to share it.

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## FIRMNESS

When firmness is sufficient, rashness is unnecessary.—*Napoleon*.

## FIDELITY

Fidelity is the sister of justice.—*Horace*.

---

## FLATTERY

We flatter only those we fear—the highest applause is silence.—*Elbert Hubbard*.

Although men flatter themselves with their great actions, they are not as often the result of great design as of chance.—*Rochefoucauld*.

To most of us flattery sounds more like truth than the real article.

---

## FORCE

The more I study the world the more I am convinced of the inability of force to create anything durable.—*Napoleon*.

Force is all-conquering, but its victories are short-lived.—*Lincoln*.

---

## FORTUNE

The wheel of fortune turns incessantly round, and who can say within himself, I shall today be uppermost?

We make our fortunes, and we call them fate.—*Beaconfield*.

The mould of a man's fortune is in his own hands.—*Bacon*.

To be thrown upon one's own resources is to be cast into the very lap of fortune.—*Benjamin Franklin*.

Men are seldom blessed with good fortune and good sense at the same time.—*Livy*.

---

## FREEDOM

There is no real freedom save that which is based upon discipline.—*Hamilton Wright Mabie*.

The apparent freedom of the nomadic peoples is seen, upon closer view, to be a very hard, a repulsive bondage; the apparent servitude of working peoples is seen to be, upon closer view, an open road to freedom.—*Hamilton Wright Mabie*.

Character is our only definition of freedom.—*Emerson*.

---

## FRIENDS

Let this world be a world of friends.—*Elbert Hubbard*.

There are three faithful friends, an old wife, an old dog, and ready money.—*Ben. Franklin*.

The only way to have a friend is to be one.—*Emerson.*

A friend may well be reckoned the masterpiece of nature.—*Emerson.*

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### FRUGALITY

Without frugality none can be rich, and with it very few would be poor.—*Dr. Johnson.*

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### FUTURE

What I am thinking and doing day by day is resistlessly shaping my future.—*H. W. Dresser.*

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### GAINS

The proverb is true, that light gains make heavy purses; for the light gains come often, great gains now and then.—*Lord Bacon.*

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### GENIUS

I know no such thing as genius,—genius is nothing but labor and diligence.—*Hogarth.*

Common sense is instinct, and enough of it is genius.—*H. W. Shaw.*

Attention is the stuff that memory is made of, and memory is accumulated genius.—*Lowell.*

Edison when recently asked his definition of genius answered: "Two per cent is genius and ninety-eight per cent is hard work."

Enthusiasm is the breath of genius.—*Beaconfield.*

---

## GENERATORS

Human generators are pure harmonious mind impulses, the producers of a distinguished personality.—*Mulliner.*

---

## GOOD

He that does good for good's sake seeks neither praise nor reward, though sure of both at last.—*William Penn.*

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## GOOD HUMOR

Good humor may be said to be one of the very best articles of dress one can wear in society.—*Thackeray.*

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## GOOD PRACTICE

Wrongs undressed, or insults unavenged.—*Wadsworth.*

## GOVERNING PRINCIPLES

Search men's governing principles, and consider the wise, what they shun, and what they cleave to.—*Marcus Aurelius*.

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## GRANDEUR

Many men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon*.

---

## GREAT MEN

The greatest man in history was the poorest.—*Domestic Life*.

---

## GREATNESS

To be great is to be misunderstood.—*Emerson*.

The germ of greatness is in every man, but we fall victims of arrested development.—*Elbert Hubbard*.

Some are born with greatness—some achieve greatness—and some have greatness thrust upon them.

Noble blood is an accident of fortune; noble actions characterize the great.—*Goldoni*.



## GREATER THINGS

Man must be disappointed with the lesser things of life before he can comprehend the full value of the greater.—*Bulwer Lytton*.

---

## HABIT

What we have always seen done in one way, we are apt to imagine there was but that one way.—*Bentley*.

Nothing so much needs reforming as other people's habits.—*Mark Twain*.

---

## HAPPINESS

Happiness is no other than soundness and perfection of mind.—*Marcus Antonius*.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—*Adam Clarke*.

The time to be cheerful and happy is now. This is that future to which you have been looking forward.

A happy man or woman is a better thing to find than a five-pound note.—*Robert Louis Stevenson*.

### HARDSHIPS

Wounds and hardships provoke our courage, and when our fortunes are at the lowest, our wits and minds are commonly at the best.—*Charron*.

---

### HATE

The hate which we all bear with the most Christian patience is the hate of those who envy us.—*Colton*.

---

### HEREDITY

Nothing, not even heredity, has the power to master us, unless we give it that power.

---

### HOLIDAYS

If all the world were holidays to sport would be as tedious as to work.—*Shakespeare*.

---

### HONESTY

Nothing astonishes men so much as common sense and plain dealing.—*Art*.

If you can't get to be uncommon through going straight, you'll never get to it through being crooked.—*Dickens*.

## HOPE

However deceitful hope may be, yet she carries us on pleasantly to the end of life.—*Roche foucauld.*

He that lives on hopes will die on fasting.—*Ben. Franklin.*

Where there is no hope there can be no endeavor.—*Johnson.*

---

## HUMANITY

Humanity wants help, the help of strong, sensible, unselfish men.—*Elbert Hubbard.*

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## HURRY

Despatch is taking time by the ears; hurry is taking it by the end of the tail.—*H. W. Shaw.*

---

## HYPOCRISY

The devil was sick, the devil a saint could be; the devil was well, the devil a saint was he.—*Rabelais.*

---

## IDEALS

We form ideals and they react and form us.—*J. LeConte.*

## IDEAS

Ideas often flash across our minds more complete than we could make them after much labor.  
—*L'Roche foucauld.*

---

## IDLENESS

To be idle is the ultimate purpose of the busy.  
—*Dr. Johnson.*

---

## IGNORANCE

Well-meant ignorance is a grievous calamity in high places.—*Bossuet.*

Ignorance is the mother of admiration.

Few people know themselves. They imagine they are this or that, and blunder through life the victims of their own ignorance.—*Mulliner.*

Knowledge involves great perils, but it is better than innoculated ignorance.—*Hamilton Wright Mabie.*

---

## ILLS

Half the ills we hoard within our hearts are ills because we hoard them.—*Barry Cornwall.*

## IMAGINATION

Imagination is given to a man to console him for what he is not, as humor is given to him to console him for what he is.

A soul without imagination is what an observatory would be without a telescope.—*Beecher*.

---

## IMITATION

Man is an imitative creature, and whoever is foremost leads the herd.—*Schiller*.

---

## INDUSTRY

Industry pays debts, while despair increaseth them.—*Ben. Franklin*.

Experience is by industry achieved, and perfected by the swift course of time.—*Shakespeare*.

---

## INDUSTRIAL

Friendly enemies will never solve the industrial problems confronting the manufacturing and business engineers throughout the world.—*Mulliner*.

---

## INDUSTRIAL CREED

*By John D. Rockefeller, Jr.*

1. I believe that labor and capital are partners,

not enemies; that their interests are common, not opposed; and that neither can attain the fullest measure of prosperity at the expense of the other, but only in association with the other.

2. I believe that the community is an essential party to industry and that it should have adequate representation with the other parties.

3. I believe that the purpose of industry is quite as much to advance social well-being as material prosperity; that, in the pursuit of that purpose, the interests of the community should be carefully considered, the well-being of employees fully guarded. Management adequately recognized and capital justly compensated, and that failure in any of these particulars means loss to all four parties.

4. I believe that every man is entitled to an opportunity to earn a living, to fair wages, to reasonable hours of work and proper working conditions, to a decent home, to the opportunity to play, to learn, to worship and to love, as well as to toil, and that the responsibility rests as heavily upon industry as upon government or society, to see that these conditions and opportunities prevail.

5. I believe that diligence, initiative and efficiency, wherever found, should be encouraged

and adequately rewarded, and that indolence, indifference and restriction of production should be discountenanced.

6. I believe that the provision of adequate means of uncovering grievances and promptly adjusting them, is of fundamental importance to the successful conduct of industry.

7. I believe that the most effective structure of representation is that which is built from the bottom up; which includes all employees, which starts with the election of representatives and the formation of joint committees in each industrial plant, proceeds to the formation of joint district councils and annual joint conferences in a single industrial corporation, and admits of extension to all corporations in the same industry, as well as to all industries in a community, in a nation, and in the various nations.

8. I believe that the application of right principles never fails to effect right relations; that "The letter killeth, but the spirit giveth life"; that forms are wholly secondary, while attitude and spirit are all important; and that only as the parties in industry are animated by the spirit of fair play, justice to all and brotherhood, will any plan which they may mutually work out succeed.

9. I believe that that man renders the greatest

social service who so co-operates in the organization of industry as to afford to the largest number of men the greatest opportunity for self-development, and the enjoyment of those benefits which their united efforts add to the wealth of civilization.

---

### INITIATIVE

Insist on yourself; never imitate.—*Emerson*.

---

### INTEGRITY

If it be not fitting, do it not; if it be not true, speak it not.—*Marcus Antonius*.

---

### INTELLECT

The more intellect we have ourselves, the more originality do we discover in others. Ordinary people find no differences between men.—*Pascal*.

Curiosity is one of the permanent and certain characteristics of a vigorous intellect.—*Johnson*.

---

### INVENTOR (THE)

It is generally the man who doesn't know any better who does things that can't be done. You see the blamed fool doesn't know that it can't be done, so he goes ahead and does it.—*Jasper Vanetta*.



## JEALOUSY

The jealous man is not angry if you dislike another, but if you find those faults which are in his own character, you discover not only your dislike to another, but of himself.—*Addison*.

Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages. Its service is to watch the success of our enemy; its wages, to be sure of it.—*Addison*.

Jealousy is the apprehension of superiority.—*Shenstone*.

---

## JUDGING

He that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss.—*Locke*.

Every man measures others by himself—he has only one standard. When a man ridicules the traits of other men, he ridicules himself. How would he know that other men were contemptible did he not look into his own heart and there see the hateful thing.—*Elbert Hubbard*.

---

## JUSTICE

A man who is good enough to shed his blood for his country, is good enough to be given a

square deal afterward. More than that no man is entitled to, and less than that no man shall have.—*Roosevelt.*

---

### KINDNESS

The greatest thing in the world is kindness.—*Drummond.*

We should do good whenever we can, do kindness at all times, for at all times we can.—*Joubert.*

---

### KNAVERY

Cunning leads to knavery; it is but a step from one to another, and that very slippery; lying only makes the difference; add that to cunning and it is knavery.—*Locke.*

A good rat will not injure the grain near its own hole.—*Chinese Proverb.*

---

### KNOWLEDGE

Knowledge is the antidote to fear.—*Emerson.*

To be conscious that you are ignorant is a great step to knowledge.

There seems to be no part of knowledge in

fewer hands than that of discerning when to have done.—*Swift*.

We know accurately only when we know little; with knowledge doubt increases.—*Goethe*.

Knowledge involves great perils, but it is better than inoculated ignorance.—*Hamilton Wright Mabie*.

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## LABOR

Health lies in labor; and there is no royal road to it but through toil.—*Wendell Phillips*.

Labor disgraces no man; unfortunately, you occasionally find men who disgrace labor.—*U. S. Grant*.

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## LAWS

The English laws punish vice; the Chinese laws do more: They reward virtue.—*Goldsmith*.

Law is the science in which the greatest powers of understanding are applied to the greatest number of facts.—*Dr. S. Johnson*.

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.—*Swift*.

Every man should know something of law; if he knows enough to keep out of it, he is a pretty good lawyer.—*H. W. Shaw.*

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### LEADERS

The winds and the waves are always on the side of the ablest navigators.—*Edward Gibbon.*

Not the cry, but the flight of a wild duck, leads the flock to fly and follow.—*Chinese.*

It is better to have a lion at the head of an army of sheep, than a sheep at the head of an army of lions.—*DeFoe.*

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### LESSONS

When one has learned his lessons he may roam the fields and float on the river at his own sweet will; but so long as he is at his desk he must be deaf to the invitations of the sky and the woods.  
*Hamilton W. Mabie.*

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### LIBERTY

The last hope of human liberty in this world rests on us.—*Jefferson.*

To whom you betray your secret you sell your liberty.—*Franklin.*

Liberty when it begins to take root is a plant of rapid growth.—*Washington*.

The chance to do as one pleases is not liberty, as so many people imagine, liberty involves knowledge, self mastery, capacity for exertion and power of resistance.—*Hamilton Wright Mabie*.

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### LIES

The cruelest lies are often told in silence.—*Robert L. Stevenson*.

A lie never lives to be old.—*Sophocles*.

Liars begin with making falsehood appear like truth, and end with making truth appear like falsehood.—*Shenstone*.

---

### LIFE

Realize that you are a divine transformer.—*Elbert Hubbard*.

And fear not lest existence closing your account and mine, should know the like no more.—*Omar Khayyam*.

Enjoy your own life without comparing it with that of another.—*Condorcet*.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—*Franklin.*

The difficulty in life is the choice.—*George Moore.*

At twenty years of age the will reigns; at thirty, the wit; and at forty, the judgment.—*Terence.*

I take it to be a principal rule of life, not to be too much addicted to anything.—*Terence.*

Many a man thinks admirably well, who has a poor utterance; while others have charming manner of speech, but their thoughts are trifling.—*Dr. I. Watts.*

Youth is a blunder; manhood, a struggle; old age, a regret.—*Disraeli.*

Let every man enjoy his whim; what's he to me, or I to him?—*Churchill.*

Indolence is stagnation; employment is life.—*Seneca.*

Life is a comedy to him who thinks, and tragedy to him who feels.—*Horace Walpole.*

Life itself is aptly likened to a game. To win, to earn and enjoy the fruits of victory, you must play fair.—*B. C. Forbes.*

As is our prevailing type of thought so is our condition of life.

We think our fathers fools, so wise we grow; our wiser sons no doubt will think us so.—*Pope*.

There's no situation in life so bad that it can't be mended.—*Pickwick Papers*.

Life should be considered a measure to be filled and not a cup to be drained.—*Arthur Hadley*.

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### LOST

The most completely lost of all days is that on which one has not laughed.—*Chamfort*.

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### LOVE

Flowers are sent to do God's work in unrevealed paths, and to diffuse influence by channels that we hardly suspect.—*Henry Ward Beecher*.

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### MAN

Tap an empty man and you get nothing; tap a full man and you get the best that is in him.—*Hamilton Wright Mabie*.

Man cannot stand alone.—*Mulliner*.

It is a way of calling a man a fool when heed is given to what he says.—*L'Strange*.

Man is under the domain of natural laws as much as bees; man succeeds only by working with other men and for other men. Man's business is to work, to surmount difficulties, to endure hardships, to solve problems, to overcome the inertia of his own nature.—*Elbert Hubbard*.

It is discretion not to make too much of any man at first; because one cannot hold out that proportion.—*Bacon*.

Man is a tool-making animal.—*Quoted by Boswell, Life of Johnson*.

We are all as God made us, and often times a great deal worse.—*Cervantes*.

And all may do what has by man been done.—*Young*.

Reading maketh a full man, conference a ready man, and writing an exact man.—*Bacon*.

Honor, confidence and rectitude are in the air when the man of sensitive integrity appears; on the other hand, mistrust and doubt pervade the air when the cunning knaveristic man appears.—*Mulliner*.



You may depend upon it that he is a good man whose intimate friends are all good.—*Lavater*.

In this world a man must either be the anvil or the hammer.—*Longfellow*.

It is impossible not to be sensible that we are acting for mankind.—*Jefferson*.

All mankind acknowledge themselves able and sufficient to do many things which actually they never do.—*South*.

Men willingly believe what they wish to be true.—*Cæsar*.

Shallow men believe in luck, strong men believe in cause and effect.—*Emerson*.

I do not know at first what it is that charms me. The men and things of today are wont to be fairer and truer in tomorrow's memory.—*Thoreau*.

The unsuccessful man sees the foes he is fighting; they are in the open field, and he can hardly fail to take their measure. The successful man is assailed by foes which take advantage of his ease to attack when his guard is lowered.—*Hamilton Wright Mabie*.

To become able men in any profession, there

are three things necessary—nature, study and practice.—*Aristotle*.

Some men, like modern shops, hang everything in their show windows; when one goes inside, nothing is to be found.—*Auerbach*.

They are supremely interesting because through absorption in their work they are largely free from self-consciousness; they bring with them the air and stir of growth and movement. They rarely obtrude their interest or pursuits upon others, but give the impression of a definiteness of aim that cannot be obscured or blurred and a concentration of energy which steadily reacts in increased power. They are not only the heroic workers of the world, but they also set in motion the deeper currents of thoughts and actions; they infuse into the sluggish atmosphere freshness and vitality, they determine their own courses, they sweep others into their wide circle of influence; they are the leaders, the organizers, and the energizing spirits of society; they do not copy, but create; they do not accept, but form conditions; they mould life to their purpose; they stamp themselves on materials.—*Hamilton Wright Mabie*.

It is the practice of the multitude to bark at eminent men, as little dogs do at strangers.—*Seneca*.

## MANNERS

Elegance of manner is the outgrowth of refined and exalted sense.—*Chesterfield*.

Good manners and soft words have brought many a difficult thing to pass.—*John Vanbrough*.

The manner of a vulgar man has freedom without ease and the manner of a gentleman has ease without freedom.—*Lord Chesterfield*.

Kind words prevent a good deal of that perverseness which rough and imperious usage often produces in generous minds.—*Locke*.

Good manners is the art of making those people easy with whom we converse.

Fine politeness consists in being easy one's self and in making everybody about one as easy as one can.—*Pope*.

Few are qualified to shine in company; but it is in most men's power to be agreeable.—*Swift*.

For manners are not idle, but the fruit of loyal nature, and of noble mind.—*Tennyson*.

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## MASTERS

The measure of a master is his success in bringing all men round to his opinion twenty years later.—*Emerson*.

## MASTERPIECE

A friend may well be reckoned the masterpiece of nature.—*Emerson*.

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## MEANS

A man in earnest finds means or, if he cannot find, creates them.—*William Ellery Channing*.

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## MEDIOCRACY

In everything the middle course is best, all things in excess bring trouble to men.—*Plautus*.

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## MERIT

True merit, like a river, the deeper it is, the less noise it makes.—*Lord Halifax*.

---

## METHOD

Method, like perseverance, wins in the long run.—*Duclos*.

---

## MIND

The firefly only shines when on the wing; so is it with the mind when once we rest, we darken.—*Bailey*.

In order to improve the mind, we ought to learn rather than to contemplate.—*Descartes*.

Let not thy mind run on that thou lackest as much as on what thou hast already.—*Marcus Aurelius*.

Similar individualizing mind impulses have strong binding qualities for each other.—*Mulliner*.

Minds that have nothing to confer find little to perceive.—*Wadsworth*.

A man brings his mind to be positive and fierce for positions whose evidence he has never examined.—*Locke*.

Such as thy thoughts and ordinary cogitations are, which will thy mind be in time.—*Marcus Aurelius*.

It is well to take him for self-examination and self-correction. The ignorance of the human mind is not overcome by ignoring it.—*Mary B. Eddy*.

Cultivation to the mind is as necessary as food is to the body.—*Cicero*.

One of the most vital essentials necessary in acquiring the ability to focus the mind is the abandonment of wide fields of pleasures; one would like to do many things, take unto himself many kinds of knowledge, many forms of in-

fluence, but he who masters his business must build many walls and lock many doors.—*Hamilton Wright Mabie*.

Little minds are tamed and subdued by misfortunes; but great minds rise above them.—*Washington Irving*.

To manage men one ought to have a sharp mind in a velvet sheath.—*Geo. Eliot*.

Wounds and hardships provoke our courage, and when our fortunes are at the lowest, our wits and minds are commonly at the best.—*Charron*.

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### MISFORTUNE

After all, our worst misfortunes never happen, and most miseries lie in anticipation.—*Balzac*.

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### MISTAKES

The man who makes no mistakes does not usually make anything.—*J. Phelps*.

To stumble twice against the same stone is a proverbial disgrace.—*Cicero*.

Any man may commit a mistake, none but a fool will continue it.—*Cicero*.

In general, pride is at the bottom of all great mistakes.—*Ruskin*.

### MODERATION

Fortify yourself with moderation; for this is an impregnable fortress.—*Epictetus*.

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### MOMENTS

We may make our future by the best use of the present. There is no moment like the present.—*Miss Edgeworth*.

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### MOODS

There are people to whom the world is one day brilliant with sunshine and the next day sombre with shadows, and it is absurd to ignore this difference as it is to ignore the changes of weather.—*Hamilton Wright Mabie*.

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### NATURE

Nature, which has given us one organ for speaking, has given us two for hearing, that we may learn that it is better to hear than to speak.—*Nabie Effendi*.

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### NEGLIGENCE

Negligence is the rust of the soul, that corrodes through all our best resolves.—*Feltham*.

A spark neglected makes a mighty fire.—*Herrick*.

## NERVES

The nerves are the mind conveyors for the brains and physical senses.—*Mulliner*.

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## NEVER EXPLAIN

Never explain, your friends do not need it; and your enemies won't believe you anyway.

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## NOISE

They who govern the most make the least noise.—*Selden*.

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## NOTHING

Say nothing—do nothing—and be nothing.

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## OBSTINACY

Firmness or stiffness of the mind is not from adherence to truth; but submission to prejudice.—*Locke*.

Obstinacy in opinions holds the dogmatist in the chains of error, without hope of emancipation.—*Glanville*.

---

## OPINIONS

New opinions are always suspected, and usually opposed, without any other reason, but because they are not already common.—*Locke*.



All creeds and opinions are nothing but the mere result of chance and temperament.—*Short-house.*

Our belief or disbelief of a thing does not alter the nature of the thing.—*Tillotson.*

What I must do is all that concerns me, not what other people think.—*Emerson.*

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than the truth.—*Bishop Watson.*

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## OPPORTUNITY

He only confers favors generously who appears, when they are once conferred, to remember it no more.—*Johnson.*

Don't nurse opportunity too long—take it into active partnership with you, lest it leaves you for other company.

Every man treats a king handsomely; but it is only a gentleman who is courteous to a beggar.

What we need is, not a new chance, but clearness of vision to discern the chance which at this very hour is ours, if we recognize it.—*Memo.*

OPPORTUNITY

Master of human destinies am I!

Fame, love and fortune on my footsteps wait  
Cities and fields I walk: I penetrate

Deserts and seas remote, and passing by  
Hovel and mart and palace, soon or late

I knock unbidden once at every gate!  
If sleeping wake: If feasting rise before

I turn away. It is the hour of fate  
And they who follow me reach every state

Mortals desire, and conquer every foe  
Save death: But those who doubt or hesitate

Condemned to failure, penury and woe  
Seek me in vain and uselessly implore.

I answer not, and I return no more!

—*Juno J. Ingalls.*

A wise man will make more opportunities than  
he finds.—*Bacon.*

Opportunities wear the humblest dress; they  
hide themselves behind the simplest disguises.

---

ORDER

Good order is the foundation of all good  
things.—*Burke.*

Order is the sanity of the mind, the health of  
the body, the peace of the city, the security of

business. As the beams to a house, as the bones to the microcism of man, so is order to all things.  
—*Southey*.

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## OUR CONSTITUTION

Our constitution is in actual operation; everything appears to promise that it will last; but in this world nothing is certain but death and taxes.  
—*Benjamin Franklin*.

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## PATIENCE

Whosoever hath no patience neither doth he possess philosophy.—*Saade*.

He that can have patience can have what he will.—*Benjamin Franklin*.

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## PEACE

It is well to rise above violence, it is well to rise superior to anger; but if peace means final acquiescence with the wrong, if your aim is less than justice and peace for everyone, then your peace is a crime.—*Mary Baker Eddy*.

He who is conquering fear, envy, anger, ambition, anxiety, sensitiveness and all the passions of flesh is not crying for peace, because he already has it.—*Mary Baker Eddy*.

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall not give peace.—*Emerson*.

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### PENALTY

For the sin ye do by two and two, ye must pay for one by one.—*Kipling*.

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### PEOPLE (CURIOUS)

The over-curious are not over-wise.—*Massinger*.

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### PERFECTION

Trifles make perfection, but perfection is no trifle.—*Michael Angelo*.

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### PERSEVERANCE

Great works are performed not by strength but by perseverance.—*Johnson*.

No one sees the inward struggle through which a tree has to pass before the hard bark softens to let the first bud appear.—*Science*.

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### PERSONALITY

All modern investigation goes to show the

subtle and vital relations which exist between the different parts of a man's nature, and the certainty of the reaction of one part upon another; so whatever touches the innermost nature of the man, and whatever affects the spirit eventually leaves its record on the physique.—*Hamilton Wright Mabie*.

Character and personality evolves only in proportion to one's understanding and demonstrating ability of the physiological and psychological elements of life, which constitute constant consistent working, (physical) and constant righteous living, (psychological).—*Mulliner*.

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## PHILOSOPHY

The philosophy of one century is the common sense of the next.—*Henry Ward Beecher*.

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## PLEASURE

He that would have the perfection of pleasure must be moderate in the use of it.—*Benjamin Whichcote*.

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## PLUCK

A pound of pluck is worth a ton of luck.—*James A. Garfield*.

## POLITENESS

A polite man is one who listens with interest to things he knows all about, when they are told to him by a person who knows nothing about them.—*Duc DeMorny.*

Politeness is better than logic. You can often persuade when you cannot convince.—*H. W. Shaw.*

Politeness goes far, yet costs nothing.—*Samuel Smiles.*

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## POVERTY

Poverty consists of feeling poor.—*Emerson.*

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## POWER

The fruit of liberal education is not learning, but the capacity and desire to learn; not knowledge, but power.—*C. W. Eliot.*

Will power is the infinite starting force for mind motors and director of all mind impulses which expresses, accelerates, and abates the human life movements.—*Mulliner.*

The less power a man has, the more he likes to use it.—*J. Petit Senn.*

A man's power is hooped in by a necessity, which, by many experiments, he touches on every side until he learns its arc.—*Emerson*.

Knowledge of power is power.

One's power and influence evolves only in proportion to their understanding and demonstrating abilities of the mind principles.—*Mulliner*.

A good intention clothes itself with power.—*Emerson*.

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## PRAISE

Be thou the first true spirit to befriend,  
His praise is lost who stays till all commend.  
—*Pope*.

Those who believe that the praises which arise from valour are superior to those which proceed from any other virtues, have not considered.

The praises of others may be of use in teaching us, not what we are, but what we ought to be.—*Hare*.

---

## PREJUDICE

Who will be prevailed with to dissolve himself at once for all his old opinions and pretences to knowledge and learning, and then turn himself

over stark naked in quest afresh of new notions.  
—*Locke.*

The eyes of a man in the jaundice make yellow observations on everything; and the soul tinctured with any passion diffuses a false colour over the appearances of things.—*Dr. I. Watts.*

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### PREPAREDNESS

The first years of man must make provision for the last.—*Samuel Johnson.*

It has sometimes happened that a sudden occasion has called an obscure man to his feet, and he has sat down famous. In such instances it is the custom to say that the orator has spoken with preparation; as a matter of fact, the man knows that he has been all his life preparing for the critical moment.—*Hamilton Wright Mabie.*

We are ready to plead at the bar of history, and our flag shall wear a new luster. Once more we shall make good with our lives and fortunes, the great faith to which we are born, and a new glory shall shine in the face of our people.—*Woodrow Wilson.*

You had better return home and make a net than go down to the river and desire to get fishes.  
—*Chinese Proverb.*



### PRETENDERS

It is with narrow-souled people as with narrow-necked bottles, the less they have in them, the more noise they make in pouring out.—*Pope*.

Better is it to appear to be what we are, than to affect to be what we are not.—*L'Roche foucauld*.

It is no disgrace not to be able to do everything; but to undertake or pretend to do, what you are not made for, is not only shameful but extremely troublesome and vexatious.—*Plutarch*.

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### PRETEXTS

Pretexts are not wanting when one wishes to use them.—*Goldoni*.

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### PRICE

All men have their price.—*Robert Walpole*.

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### PRIDE

The horse that paws around in pride too often proves a fizzle,

While Dobbin with his steady stride goes on through sleet and drizzle.

—*Walt Mason*.

Pride goes hated, cursed and abominated by all.—*Hammond*.

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### PRINCIPLE

Follow principle and the knot unties itself.—*Jefferson*.

These are American principles, American policies. We should stand for no others. And they are also the principles and policies of forward-looking men and women everywhere, of every modern nation, of every enlightened community. They are the principles of mankind and must prevail.—*Woodrow Wilson*.

If principle is good for anything, it is worth living up to.—*Franklin*.

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### PROCRASTINATION

Tomorrow every fault is to be amended; but that tomorrow never comes.—*Franklin*.

I procrastinate more than I did twenty years ago, and have several things to finish which I put off to twenty years hence.—*Swift*.

The greatest thief this world has ever produced is procrastination, and he is still at large.—*H. W. Shaw*.

My advice is, never do tomorrow what you can do today. Procrastination is the thief of time. Collar him.—*David Copperfield.*

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### PROGRESS

Here's that we may never meet a friend going uphill.

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### PROMISES

He who is the most slow in making a promise is the most faithful in the performance of it.—*Rousseau.*

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### PROSPERITY

Nothing shows one who his friends are like prosperity and ripe fruit.—*C. D. Warner.*

If one longs for a noble and harmonious life, with the resources of taste, intelligence and culture, with the warmth which comes into the air of the world from troops of friends, with such an external ordering of life in estate, house, furnishing, and social order as shall express a high-minded and generous spirit, let him prepare his own character for these great prosperities.—*Hamilton Wright Mabie.*

To rejoice in the prosperity of another is to partake of it.—*Wm. Austin.*

### PROTECTION

My theme is of those great principles of compassion and of protection which mankind has sought to throw about human lives, the lives of non-combatants, the lives of men who are peacefully at work keeping the industrial processes of the world quick and vital, the lives of women and children and of those who supply the labor which ministers to their sustenance. We are speaking of no selfish material rights, but of rights which our hearts support and whose foundation is that righteous passion for justice upon which all laws, all structures alike of family, of state and of mankind must rest, as upon the ultimate base of our existence and our liberty. I cannot imagine any men with American principles at his heart hesitating to defend these things.—*Woodrow Wilson.*

---

### PRUDENCE

If it is unseemly, do it not; if it is not true, speak it not.—*Marcus Aurelius.*

The bounds of a man's knowledge are easily concealed, if he has but prudence.—*Goldsmith.*

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### PUNCTUALITY

He that rises late must trot all day, and shall scarce overtake his business at night.—*Benjamin Franklin.*

## PURPOSE

Live for something, have a purpose, and that purpose keep in view.—*Robert Whitaker*.

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## QUALITIES

It is not enough to possess great qualities, unless we have the management of them.—*L'Rochefoucauld*.

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## QUESTIONS

Men are never so likely to settle a question rightly as when they discuss it freely.—*Macaulay*.

---

## QUOTATIONS

It is the beauty and the independent worth of the citations, far more than their appropriateness, which have made Johnson's dictionary popular even as a reading book.—*Coleridge*.

Quotations are best brought in to confirm some opinions controverted.—*Swift*.

If these little sparks of holy fire which I have thus heaped up together, do not give life to your prepared and already enkindled spirit, yet they will sometimes help to entertain a thought, to actuate a passion, to employ and hollow a fancy.—*Jeremy Taylor*.

## RANK

To be vain of one's rank or place is to disclose that one is below it.—*John Wesley*.

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## REASON

Passion and prejudice govern the world under the name of reason.—*John Wesley*.

The proper work of man, the grand drift of human life, is to follow reason, that noble spark kindled in us from heaven.—*Barrows*.

Let our reason, and not our senses, be the rule of our conduct; for reason will teach us to think wisely, to speak prudently, and to behave worthily.—*Confucius*.

If you will not hear Reason, she will rap your knuckles.—*Benjamin Franklin*.

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## RECREATION

He that will make a good use of any part of his life must allow a large portion of it to recreation.—*Locke*.

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## RELIGION

There never was and never will be a country without religion.—*Lord Byron*.

## REPOSE

Unless we find repose in ourselves, it is vain to seek it elsewhere.—*Ballou*.

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## REPENTANCE

Repentance is the weight of undigested meals eaten yesterday.—*Geo. Eliot*.

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## REPUTATION

The way to gain a good reputation is to endeavor to be what you desire to appear.—*Socrates*.

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## RESOURCES

A person under the firm persuasion that he can command resources virtually has them.—*Livy*.

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## RESULTS

As a general thing we obtain very surely and very speedily what we are not too anxious to obtain.—*Rousseau*.

---

## REVENGE

A man that studieth revenge keepeth his own wounds green; which otherwise would heal and do well.—*Lord Bacon*.

By taking a revenge, a man is but even with his enemy; but in passing over it he is superior.—*Bacon.*

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### REWARD

The reward of a thing well done, is to have it done.—*Emerson.*

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### RIGHTEOUSNESS

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—*Lincoln.*

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### SACRIFICE

Everywhere in the field of man's life there enters that element of sacrifice, without which no real achievement is possible. To secure a great end, one must pay a great price. The exact adjustment of achievement to sacrifice makes us aware, at every step, of the invisible order with which all men are in contact in every kind of endeavor.—*Hamilton Wright Mabie.*

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### SAVAGERY

Through what seems to be the bondage of toil the race is emancipated from the ignorance, the license, and the dull monotony of Savagery.—*Hamilton Wright Mabie.*



## SCIENCES

Human engineering is the silent partner to all sciences.—*Mulliner*.

Science is the great antidote to the poison of enthusiasm and superstition.—*Adam Smith*.

Science is organized knowledge.—*Herbert Spencer*.

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## SECRETS

Three may keep a secret if two of them are dead.—*Benjamin Franklin*.

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## SELF-CONTROL

He who reigns within himself, and rules passions, desires and fears is more than a king.—*Milton*.

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## SELF-EXAMINATION

It was the sacred rule among the Pythagoreans that they should every evening thrice run over the actions and affairs of the day.—*Dr. L. Watts*.

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## SELFISHNESS

A wise man who does not assist with his counsels, a rich man with his charity, and a poor man

with his labor, are perfect nuisances in commonwealth.—*Swift*.

We go and fancy that everybody is thinking of us. But he is not; he is like us—he is thinking of himself.—*Chas. Reade*.

Those who give not until they die show that they would not give then if they could keep it away longer.—*Bishop Hall*.

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### SELF-KNOWLEDGE

No man truly knoweth himself but he groweth daily more contemptible in his own eyes.—*Taylor*.

The most difficult thing in life is to know yourself.—*Thales*.

When a right knowledge of ourselves enters into our minds, it makes as great a change in all our thoughts and apprehensions as when we awake from the wonderings of a dream.—*Law*.

He that knoweth himself knows others; and he that is ignorant of himself could not write a very profound lecture on other men's heads.—*Colton*.

A certain frankness in surface relations with others is considered honesty by many. Such persons may not consciously cheat, lie, or steal,

yet they constantly deceive themselves regarding their motives and desires. Selfishness largely actuates their acts of supposed kindness and charity. This being the case, there is need for each one to obey the terse injunction of the old Greek, "Know Thyself."

Few people know themselves. They imagine they are this or that, and blunder through life the victims of their own ignorance.—*Mulliner.*

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### SELF-SACRIFICE

We are expected to put the utmost energy of every power that we have into the service of our fellowmen, never sparing ourselves nor condescending to think of what is going to happen to ourselves, but ready, if need be, to go to the utter length of complete self-sacrifice.—*Woodrow Wilson.*

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### SENSE

We hardly find any person of good sense save those who agree with us.—*L'Roche foucauld.*

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### SENSES

The five physical senses are the mind impulse accumulators. They accumulate mind impulses

which are conveyed to the "brains" through the nerves for dynamification and disposition.—*Mulliner.*

---

### SENSITIVENESS

To reveal imprudently the spot where we are most sensitive and vulnerable is to invite a blow. The demi-god, Achilles, admitted no one to his confidence.—*Madame Swetchine.*

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### SERVICE

Honest service cannot come to loss.—*Emerson.*

Timely service, like timely gifts, is doubled in value.—*Geo. MacDonald.*

He serves his party best who serves his country best. —*Rutherford B. Hayes.*

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### SHORTCOMINGS

Nine times out of ten, the first thing a man's companion knows of shortcomings is from his apology.—*Holmes.*

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### SILENCE

Silence is less injurious than a weak reply.—*Colton.*

To persevere in one's duty, and to be silent, is the best answer to calumny.—*Washington.*

Learn to hold thy tongue. Five words cost Zacharias forty weeks silence.—*T. Fuller.*

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—*Tillotson.*

Next to silence is the appreciation of it.—*W. W. Thackeray.*

Be silent always, when you doubt your sense, and speak, though sure, with seeming diffidence.—*Pope.*

How oftentimes is silence the wisest of replies.—*Tupper.*

---

## SILENCE

*By F. D. VanAmburgh*

*Editor of the "Silent Partner," published at 200 Fifth Avenue, New York. A magazine of inspiration, human interest and service.*

When things are in a turmoil, when situations are twisted, utilize silence.

Silence is more eloquent than writing, more forceful than words. Silence has never betrayed anyone. If you doubt your own wisdom, remain silent. Close the door of your lips and let people guess.

Silence is diplomacy. It leaves the burden of the proof on the other fellow.

The durable impression in life we often get from the silence of great men during a storm. Silence quiets the waves. Nothing lasts, save eternity, and this we better understand in silence.

When we are silent we are safe. Shallow brooks gurgle and giggle—silent rivers run to the sea. Depth is best shown in silence. The most interesting men and women that we meet are often silent—not grouchy, not grumpy, but silent.

The great, bright rays of the sun are silent. The vast domain of the desert is more impressive when silent. Old ocean leaves its deepest lesson when silent. The night sky in its silence sends a message to a man's soul.

In silence we can conceal our own imperfections and hear the mistakes of others. We learn in silence, we teach by talking. Do you want to learn, or do you want to teach?

The heart teaches a man to talk, and the head should instruct him to "clam up." No man has ever regretted being silent, but millions of men have lived to wish back their words.

## SINCERITY

He that does well in private between God and his own soul, as in public, hath given himself testimony that his purposes are full of honesty and integrity.—*Jeremy Taylor*.

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## SINGULARITY

Every man of sense will agree with me that singularity is laudable when, in contradiction to a multitude, it adheres to the dictates of conscience, morality and honor. In these cases we ought not to consider customs, but duty.—*Addison*.

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## SITUATIONS

Do not wait for extraordinary circumstances—try to use ordinary situations.—*Richter*.

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## SOCIETY

No society can be flourishing and happy, of which the far greater part of the members are poor and miserable.—*Adam Smith*.

We are not, by ourselves, sufficient to furnish ourselves with competent stores for such a life as our nature doth desire; therefore, we are naturally induced to seek communion and fellowship with others.—*Hooker*.

God, having designed man for a sociable creature, furnished him with language, which has to be the great instrument and cementer of society.  
—*Locke.*

Society is now one polished horde,  
Formed of two mighty tribes—the bores and  
bored.

—*Lord Byron.*

---

### SOLITUDE

A man would have no pleasure in discovering all the beauties of the universe, even in heaven itself, unless he had a partner to whom he might communicate his joy.—*Cicero.*

The satisfaction derived from surveying for the most beautiful scenes of nature or the most exquisite productions of art is so far from being complete that it almost turns into uneasiness when there is none with whom we can share it; nor would the most passionate admirer of eloquence or poetry consent to witness their most stupendous exertions upon the simple conditions of not being permitted to reveal his emotions.—*Robert Hall.*

In early youth, if we find it difficult to control our feelings, so we find it difficult to vent them in the presence of others. On the spring side of



twenty, if anything affects us, we rush to lock ourselves up in our room, or get away into the streets or the fields; in our earlier years we are still the savages of nature, and we do as the poor brute does, the wounded stag leaves the herd, and if there is anything on a dog's faithful heart, he slinks away into a corner.—*Lord Lytton.*

---

### SOLUTIONS

The wrong way always seems the more reasonable.—*George Moore.*

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### SOPHISTRY

When a false argument puts on the appearance of a true one, then it is properly called a sophism or "fallacy."

Genius may dazzle, eloquence may persuade, reason may convince; but to render popular cold and comfortless sophistry, unaided by these powers, is a hopeless attempt.—*Robert Hall.*

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### STICK-TO-IT-IVENESS

I propose to fight it out on this line, if it takes all summer.—*Grant.*

---

### STUBBORNNESS

Stubbornness is not firmness.—*Schiller.*

### STUDY

As the soil, however rich it may be, cannot be productive without culture, so the mind, without cultivation, can never produce good fruit.—*Seneca.*

---

### SUCCESS

Success is the result of a mental attitude, and the right mental attitude will bring success in everything you undertake.—*O. W. Holmes.*

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your eldest brother, and hope your guardian genius.—*Addison.*

The secret of success in life is for a man to be ready for his opportunity when it comes.—*Disraeli.*

Fortune never helps the man whose courage fails.—*Sophocles.*

The first essential of success is to know how; but hardly second to it is the concentrating power that brings the result the first time.—*Meredith Nicholson.*

Nothing is more spiritually vulgar and shabby than to climb up and throw down the ladder by which one has climbed. Nothing shows the

true nature of a man more than the spirit in which he treats success. If he is mean and niggardly in his soul, he accepts it as a kind of personal distinction or gift and hoards it as a miser hoards money.—*Hamilton Wright Mabie*.

No man deserves success, or ought to keep it who fails to hold the ladder in position for the other striving fellow.—*Mulliner*.

The giving up of pleasures which are wholesome, the turning aside from fields which are inviting, the steady refusal of invitations and claims which one would be glad to accept or recognize; now invest the power of the mind with moral quality and you will throw a searchlight upon the nature of all genuine successes.—*Hamilton Wright Mabie*.

Experience shows that success is due less to ability than to zeal.

Method is the arithmetic of success.—*H. W. Shaw*.

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## SUFFERING

To help all mankind, from the greatest to the lowest (or meanest) a cheerful state of being is required; but in order to see into mankind, into life, and, still more, into ourselves, suffering is absolutely requisite.—*Richter*.

Consider how much more often you suffer from your anger and grief than from those very things for which you are angry and grieved.—*Marcus Aurelius.*

---

### SUGGESTIONS

1. Be kindly toward all, giving love to but few and full love to one. Do not love often; for much loving lessens the fullness of love and puts treachery into your heart.

2. Greet all friends with the eyelight of gentleness and smiles and a "greeting wag," if you feel inclined, and so make the day sunny warm.

3. Do not bear about with you the rigid tail of suspicion or the back bristles upward, thereby opening many hearts to hatred and misunderstanding.

4. Make friends—for the more you have the greater will be your power and the happier your days; but do not slobber in the making of them, for a wet mouth accomplishes nothing.

5. When in a strange country be ever alert, using your gathered wisdom in snooping but do not go into dark holes, where often lurk green-eyed cats or other things to hurt you.

6. Go about your business with modesty and

dignity, but with an erect tail and a sure purpose of doing well.

7. Keep your nose out of the track of a row. Never sniff to find a fight, but pass around the place. Nothing is ever gained in a looked-for row.

8. Fight but seldom in all of a lifetime, but when you do, let it be for defense or justice. Do it well, saving your fore-legs and your honor.

9. Eat enough to keep you well, and get some extra good things if you can, but carefully avoid gorging.

10. Seize all the joy you can that robs no other; for happiness is a south wind for the heart's health.

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### SUPERIORS

Choose your company of superiors, whenever you can have it; that is the right and true pride.—*Chesterfield*.

The superiority of some men is merely local. They are great because their associates are little.—*Johnson*.

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### SUPERSTITION

Superstition renders a man a fool, and scepticism makes him mad.—*Fielding*.

I think we cannot too strongly attack superstition, which is the disturber of society; nor too highly respect genuine religion, which is the support of it.—*Rousseau*.

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### SURE

When men are most sure and arrogant they commonly are the most mistaken.—*Hume*.

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### SYMPATHY

Nature has concatenated our fortunes and affections together with indissoluble bands of mutual sympathy.—*Barrows*.

---

### TALK

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say, but from their conduct one would suppose that they were born with two tongues and one eye; for those talk the most who have observed the least, and obtrude their remarks upon everybody and who have seen into everything.

“The great impediment to action in our opinion,” said Pericles, “is not discussion but the want of that knowledge which is gained by discussion preparatory to actions.” The men who have

most profoundly affected the course of history, men like Jesus, Confucius, Lincoln, Roosevelt and many others were all great talkers. Their weapon was an idea. The instrument they used to convey it was a living dynamic word.—*H. E. Jackson.*

It's remarkable that they talk most who have least to say.—*Pope.*

Never argue with a man who talks loud. You couldn't convince him in a thousand years.

The less men think the more they talk.—*Emerson.*

A ton of talk weighs less than nothing if it isn't backed by action.—*Theodore Roosevelt.*

The more you say, the less people remember. The fewer the words, the greater the profit.—*Fenelon.*

Give me the ready hand rather than the ready tongue.—*Garibaldi.*

People who say there is no use talking, usually keep right on talking.—*Elbert Hubbard.*

Much tongue and much judgment seldom go together; for talking and thinking are two quite different faculties.—*L'Estrange.*

## TALENT

If the power to do hard work is not talent, it is the best possible substitute for it.—*James A. Garfield.*

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## TASK

To be honest, to be kind, to earn a little and to spend a little less; to make upon the whole a family happier for his presence, to renounce when that shall be necessary, and not be embittered, to keep a few friends, but those without capitulation, above all, on the same given condition to keep friends with himself, here is a task for all that a man has of fortitude and delicacy.—*Robert Louis Stevenson.*

It is one thing to show a man that he is in error, and another to put him in possession of truth.—*John Locke.*

When a task looks big and discouraging, split it up into parts and look at them one at a time.

Not only to say the right thing in the right place, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment.—*G. A. Sala.*

---

## TEACHING

I can easier teach twenty what were good to be done than be one of the twenty to follow my own teaching.—*Shakespeare.*



## TEMPER

We boil at different degrees.—*Emerson.*

Remember when you are right you can afford to keep your temper, and when you are wrong you can't afford to lose it.

---

## TEMPERAMENTS

A great many men and women live as though there were no such things as differences of temperament; they never take into consideration the moods of those with whom they deal, nor do they ever remember that they have moods of their own; and yet moods have as much to do with making the aspect of life from day to day as the atmosphere has to do with the changing effects of the landscape.—*Hamilton Wright Mabie.*

---

## THINKING

There is nothing right nor wrong but what thinking makes it so.—*Marcus Aurelius.*

Think all you speak, but speak not all you think.

No man can make others think unless he himself is a thinker.—*Elbert Hubbard.*

## THOROUGHNESS

Slight not what's near through aiming at what's far.—*Euripides*.

"That will do," is the epitaph pronounced upon a piece of work frequently. "That will do," says the student as he puts his books aside, or the worker as he pulls down his sleeves and prepares to go home. "That will do." We hear it on all sides, regarding all sorts of achievements.

But sometimes these words are spoken when they have no right to be. There are students who push aside their books with only the vaguest ideas of the next day's lessons, and say to themselves, "Oh, well, I recited today and I don't believe I'll be called on tomorrow. Even if I don't know very much about the lesson, that will do." And many workmen say the same of a botched, slighted job. "It isn't the way it should be done, of course, but who is going to notice it? 'It will do.'"

This is a big mistake. Inferior work will not do. Tasks that are slighted may pass muster for a time, but the effects will be seen later. Shirking means deterioration. One who learns to be satisfied with doing less than his best, makes only a fractional man. A thing will "do" only

when it is done so well that it cannot be surpassed.

Some men have done charming work; they have touched their creations with the magic of natural grace and the beauty of fresh and rich feeling; but they miss that completeness and finality which carry with them the conviction that they have put forth all that was in them. We value what they have done, but we are always asking whether they could not have done more.—*Hamilton Wright Mabie.*

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## THOUGHT

The world is a comedy to those that think, a tragedy to those that feel.—*Horace Walpole.*

Mind is the great lever of all things; human thought is the process by which human ends are ultimately answered.—*Webster.*

Thought brings men out of servitude into freedom.—*Emerson.*

Casual thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth.—*John Foster.*

The happiness of your life depends upon the

quality of your thoughts; therefore guard accordingly.—*Marcus Aurelius*.

We should think just as though our thoughts were visible to all about us. Real character is not outward conduct, but quality of thinking.—*H. Wood*.

Use thyself when any man speaks unto thee, so to hearken unto him, as that in the interim thou give not way to any other thoughts.—*Marcus Aurelius*.

Thought is the property of him who can entertain it, and of him who can adequately place it.—*Emerson*.

If a man take no thought about what is distant, he will find sorrow near at hand.—*Confucius*.

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### TIMIDITY

To the timid and hesitating, everything is impossible because it seems so.—*Scott*.

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### TIME

These are the times that try men's souls.—*Thomas Paine*.

Defer no time, delays have dangerous ends.—*Shakespeare*.

Time is the surest judge of truth; I am not vain enough to think I left no faults in this, which that touchstone will not discover.—*Dryden*.

A fool always wants to shorten space of time; a wise man wants to lengthen it.—*Ruskin*.

Time is out of joint.—*Shakespeare*.

Time and pains will do anything.—*F. W. Robertson*.

Improve time in the present; for opportunity is precious, and time is a sword.—*Saadi*.

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## TIRING

The secret of tiring is to say everything that can be said on the subject.—*Voltaire*.

---

## TOLERATION

I will stand up at all times for the rights of conscience, as it is such, not for its particular modes against its general principles. One may be right, another mistaken, but if I have more strength than my brother it shall be employed to support, rather than to oppress his weakness; if I have more light, it shall be used to guide, not dazzle him.—*Burke*.

## TRICKS

Tricks and treachery are the practice of fools who have not wit enough to be honest.—*Benjamin Franklin*.

---

## TROUBLES

Troubles fore-reckoned are doubly suffered.—*Bovee*.

Do not dump your woes upon people—keep the sad story of life to yourself. Troubles grow by recounting them.—*E. Hubbard*.

When in a fix, sweating will get you farther than swearing.—*B. C. Forbes*.

---

## TRUST

Trust him not that hath once broken faith.—*Shakespeare*.

Put no trust in your money, but your money in trust.—*Holmes*.

---

## TRUTH

The broad-minded see the truth in different religions, the narrow-minded see only the differences.—*Chinese Proverb*.

The dignity of truth is lost by much protesting.—*Johnson*.

Knowledge in truth is the great sun in the firmament. Life and power are so scattered with all its beams.—*Webster*.

There is nothing so powerful as truth,—and often nothing so strange.—*Webster*.

The greatest friend of truth is time, her greatest enemy is prejudice, and her constant companion is humility.—*Colton*.

Inquiry is a road to truth.—*Gladstone*.

To comprehend what life means in the way of truth and power, one must act as well as think and feel. For action itself is a process of revelation, and the sincerity and power with which a man puts forth that which is disclosed to him, determine the scope of the disclosure of truth which he receives.—*Hamilton Wright Mabie*.

Without courage there cannot be truth, and without truth there can be no other virtue.—*Sir Walter Scott*.

I know by the best of tests, the test William James, the American philosopher, in his "Pragmatism," gives for determining what is Truth.

To wit: Truth is what will work.

A lie will not work.

For if I go on the assumption that the noblest and purest in me is my true self, I become strong, courageous and happy. I function best as a man. I have better health, saner mind and cleaner love. I grow. I am normal.

And when I get to thinking that my evil nature is the real *ME*, that after all and under all I am unworthy, a coward, a weakling and possibly a scoundrel, this thought operates to make me afraid, to spoil my work, to ruin my happiness and to make me a nuisance to other people.

By the pragmatic test, therefore, I decide that the real *ME* is the best in me—the truth.—*Dr. Crane.*

And I want to utter this solemn warning, not in the way of a threat: The forces of the world do not threaten, they operate; the great tides of the world do not give notice that they are going to rise and run; they rise in their majesty and overwhelming might, and those who stand in the way are overwhelmed.—*Woodrow Wilson.*

The darkest day in any man's career is that wherein he fancies there is some easier way of getting a dollar than by squarely earning it.—*Horace Greeley.*

In excessive altercation truth is lost.—*Syrus.*

Truth is mind dynamite.—*Mulliner.*



### TUTOR (YOUR)

Let your own discretion be your tutor—suit the action to the word, the word to the action.—*Shakespeare.*

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### UNDERSTANDING

The understanding that should be eyes to the blind faculty of the will is blind itself in most instances; and so brings all the inconveniences that attend a blind follower under the conduct of a blind guide.—*South.*

The blind will always be led by those that see, and he is the most subjected, the most enslaved, who is so in his understanding.—*Locke.*

He who calls in the aid of an equal understanding doubles his own; and he who profits of a superior understanding raises his powers to a level with the height of the superior understanding he unites with.—*Burke.*

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### UNGRATEFUL

We seldom find people ungrateful so long as we are in a condition to render them service.—*Rochefoucauld.*

### VALOR

Valor gives awe and promises protection to those who want heart or strength to defend themselves. This makes the authority of man among women, and that of a master-buck in a numerous herd.—*Sir W. Temple.*

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### VANITY

Pride makes us esteem ourselves; vanity makes us desire the esteem of others. It is just to say, as Dean Swift has done, that a man is too proud to be vain.—*Blair.*

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### VICTORIES

Self-conquest is the greatest of victories.—*Plato.*

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### VIGOR

We lose vigor through thinking continually the same set of thoughts. New thought is new life.—*Prentice Mulford.*

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### VIRTUE

Assume a virtue if you have it not.—*Shakespeare.*

Conscious virtue is the only solid foundation of all happiness; for riches, power, rank, or what-

ever in the common acceptation of the world, is supposed to constitute happiness, will never quiet, much less cure, the inward pangs of guilt.—*Lord Chesterfield*.

The virtuous man meets with more opposites and opponents than any other.—*Landor*.

Let a man be ever so well persuaded of the advantages of virtue, yet till he hungers and thirsts after righteousness, his will will not be determined to any action in pursuit of this confessed great good.—*Locke*.

The fragrance of the flower is never borne against the breeze; but the fragrance of human virtues diffuses itself everywhere.—*Ramayana*.

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## VOLITION

To say that we cannot tell whether we have liberty, because we do not understand the matter of volition, is all one has to say that we cannot tell whether we see or hear, because we do not understand the manner of sensation.—*Bishop Wilkins*.

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## WEAKNESS

To see what is right and not do it, is not courage.—*Confucius*.

## WILL

Nothing is impossible; there are ways which lead to everything; and if we had sufficient will we should always have sufficient means.—*Roche-foucauld*.

What then must needs be done,  
Is it not better to doe willinglie?

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## WINNING

Fields are won by those who believe in the winning.—*T. W. Higginson*.

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## WISDOM

There is no higher wisdom than to lose yourself in useful industry and be kind.—*Elbert Hubbard*.

The sun of wisdom is that the time is never lost that is devoted to work.—*Emerson*.

Honesty is the first chapter of the book of wisdom.—*Jefferson*.

Common sense in an uncommon degree is what the world calls wisdom.—*Coleridge*.

The most manifest sign of wisdom is continued cheerfulness.—*Montaigne*.

Learn wisdom by the folly of others.—*Italian Proverb.*

Wisdom seldom consorts with extravagance.—*Mendemus.*

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## WITS

Quick wits are more quick to enter speedily than able to pierce far; like sharp tools, whose edges be very soon turned.—*Ascham.*

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## WORK

Row on whatever happens.—*Rabelais.*

A man's works constitute one great confession.—*Goethe.*

Earth is here so kind, that just tickle her with a hoe and she laughs with a harvest.—*Douglas Jerrold.*

A bit of work of the highest quality is a key to a man's life because it is the product of that life, and it brings to light that which is hidden in the man as truly as the flower lays bare to the sun that which was folded in the seed—*Hamilton Wright Mabie.*

None preaches better than the ant, and she says nothing.—*Franklin.*

Plough deep while sluggards sleep.—*Benjamin Franklin*.

A worker without genius is better than a genius who won't work.—*Leopold Auer*.

In a very deep and true sense an artist faces his own soul when he looks at his finished work.—*Hamilton Wright Mabie*.

Work is the most continuous and comprehensive form of action, that form which calls into play and presses into steady service the number of gifts, skills and powers.

Into true work, therefore, a man pours his nature without measure or stint, and in that process he comes swiftly or slowly to a clear realization of himself. Work sets him face to face with himself. So long as he is getting ready to work he cannot measure his power, nor can he take full account of his resources of skill, intelligence and moral endurance; but when he has closed with his task and put his entire force into the doing of it, he comes to an understanding, not only of, but with himself. Under the testing process of actual contact with materials and obstacles, his strength and his weakness are revealed to him; he learns what lies within his power and what lies beyond it. He takes accurate account of his moral force, and measures himself

with some degree of accuracy against a given task or undertaking; he discovers his capacity for growth and begins to see through the mist of the future how far he is likely to go along the road he has chosen.

He discerns his lack of skill in various directions, and knows how to secure what he needs. In countless ways he measures himself and comes to know himself.—*Hamilton Wright Mabie.*

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### WORSHIP

Hero worship is strongest where there is least regard for human freedom.—*Herbert Spencer.*

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### WORRY

People, like trees, have characteristics of their own, is there any occasion to fret and worry?

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### WORTH

If you want to know how much you ought to get, find out how much you have to give.—*Bruce Barton.*

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### WORTHY

He is not worthy of the honeycomb, that shuns the hive because the bees have stings.—*Shakespeare.*

## WOUNDS

Wounds and hardships provoke our courage, and when our fortunes are at the lowest, our wits and minds are commonly at the best.—*Charron*.

---

## WRITERS

Talent alone cannot make a writer. There must be man behind the book.—*Goethe*.

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## YOURSELF

The most difficult thing in life is to know yourself.—*Joubert*.

Be charitable and indulgent to every one but yourself.—*Joubert*.

---

## YOUTH

It must be an industrious youth that provides against age; and he that fools away the one must either beg or starve in the other.—*L'Estrange*.

By safe and insensible degrees he will pass from a boy to a man, which is the most hazardous step in life. This, therefore, should be carefully watched, and a young man with great diligence handed over it.—*Locke*.

All of us who are worth anything spend our manhood in unlearning the follies, or expiating the mistakes of our youth.—*Shelley*.



## ZEAL

Nothing hath wrought more prejudice to Christianity or brought more disparagement upon truth, than boisterous and unseasonable zeal.—*Barrows*.

Zeal without knowledge is like expedition to a man in the dark.—*Newton*.



**ELECTRICAL  
FACTS**

## AUTHOR'S NOTE

These electrical facts are brought to your attention for the purpose of enabling you to obtain a brief insight to the operation and activities of electrical energy, and to fully realize its wonderful rise after *man* removed it from the *miracle class of life*.

Electricity has baffled mankind for centuries, and in a true and broad sense it has only recently been placed under scientific control.

Mind, an energy of close kinship to electricity, especially in its influences, has and is now also baffling mankind, and is still at large and misunderstood by the vast majorities of the peoples on this earth.

In many ways the activities and influences of mind compare very closely with that of electricity, and because of this fact I have added this chapter for study and reference. See pages 8-9-10.

## CHAPTER XIII

### EVOLUTION OF ELECTRICITY

(HISTORY)



**T**HE first signs of electrical knowledge date back to 600 B. C., at which time a yellow



substance was found on a certain seacoast. It took a high polish and was a very desirable ornament. When rubbed it gained the power of drawing to it bits of light bodies. A Greek philosopher named Thales is credited with this discovery. This yellow substance was amber. Among the various names given to the gods, there was one called Alector, which means the shining one, and thence "electron" or the shining thing; then, as time went on, we got from "electron" the name electricity.

Thales' discovery was completely forgotten, when, about the year of 321 B. C., one Theophrastus found a mineral called "Lyncurium." It gained attractive powers when rubbed, but soon this discovery was forgotten and little attention paid to the matter; right here is an incident for us to think about; it was 1,800 years from Theophrastus's time, before the next scientist took up the reins. This man was Doctor Gilbert of Colchester. He was born in 1543 and

took his degree of Doctor of Medicine at Cambridge in 1569. He excelled in scientific research work and would not accept statements on the authority of others. He found other substances that gave the same results, as amber, and these substances that responded he named "electrics" and those that did not respond he named "anelectrics." From this great man we can trace the true start of the science of electricity.

There are two kinds of electricity represented by — and +. The former stands for negative, and the latter for positive electricity.

### ELECTRICITY IN THE AIR WE BREATHE

It was in the year 1752 when Benjamin Franklin discovered that electricity was in the air we breathe. He designed and flew a kite in a thunderstorm. The kite had a pointed wire attached to the top, and at the lower end of the string attached to the kite, held by himself, he attached a key insulated by a piece of silk ribbon. He patiently waited and received his reward. When he brought his knuckle near the key a spark made its appearance. This was man's first introduction to electricity in the air. This experiment convinced Benjamin Franklin that lightning and electricity were one and the same thing.

The electricity in the air is positive and often changes to negative in wet weather. The surface of the earth is negatively electrified. As the clouds float around they collect the electricity from the air and they become either positively or negatively electrified.

Lightning flashes come in different forms.

Lightning is sometimes unaccompanied by thunder; this is called summer lightning and is often seen at night on the horizon; this is simply a reflection of a storm too far away for thunder to be heard. There is a form of lightning called "ball lightning" in which the discharge takes the form of a ball of light; it moves along and finally disappears with a terrific and sharp explosion. This form of lightning is not yet understood. Another uncommon form of lightning is a number of separate parallel discharges having the appearance of a ribbon. At times it appears that this form of lightning could be seen to start upwards from the earth and then again it may seem to start downwards from the clouds; this is an optical illusion, for a lightning flash lasts about  $1/500,000$  part of a second and passes backward and forward with great rapidity.

The sudden expansion of the air caused by heating is the cause of "thunder." Light travels

at about 180,000 miles per second, so light flashes in a sense are instantaneous; sound travels at about 1,100 feet per second, so that thunder takes place quite a little time after the lightning has flashed. The noise of a thunder-clap is so tremendous that it seems as though the sound would be heard far and wide. The greatest distance which thunder has ever been heard is about fifteen miles.

The beautiful phenomenon known in the northern hemisphere as the Aurora Borealis, and in the southern hemisphere known as the Aurora Australis, are other instances of electricity in the air we breathe.

### ELECTRO-CULTURE

In the polar regions a few years ago, Professor Lemstrom, a Swedish scientist, discovered remarkable vegetation. He observed that it came to maturity quicker than in regions having better soil, heat and light and more favorable climates. The polar flowers were remarkably fresh, a state or condition that led Lemstrom to seek the reason for this mystery.

After a series of experiments with plant life, he found that small currents of electricity are always leaking away to the earth more or less rapidly, and on their way they pass through the



tissues of vegetation. An exceedingly slow but constant discharge, therefore, is probably taking place in the tissues of all plants. In dull weather this discharge is at its minimum, but under the influence of bright sunshine it goes on with full vigor. This being so a plant requires a regular daily supply of uninterrupted sunshine in order to arrive at its highest possible state of maturity. In our variable climate there are many days with only short periods of sunshine; now, if on these days we can perform at least a part of the work of the sunshine, and strengthen to some extent the minute currents passing through the tissues of a plant, the development of this plant should be accelerated, and this is found to be the case. Under electrical influence plants not only arrive at maturity quicker, but also in most cases their yield is larger, and of finer quality.

### ELECTRICITY IN ANIMAL LIFE

The results of a test carried on with a flock of sheep.

The flock was divided into two parts, one-half being placed in a field under ordinary conditions, and the other in a field having a system of overhead discharge wires. The final result was that the electrified sheep, produced more than twice

as many lambs as the unelectrified sheep and also a much greater weight of wool.

The above-mentioned actualities are facts beyond a question of doubt and they should set our leaders of mankind to begin at once in search of man.

### OZONE

In 1785 it was noticed that oxygen became changed in some way when an electric spark was passed through it, and that it acquired a peculiar odor. No particular attention was paid to the matter, however, until about 1840, when Schonbein, a famous German chemist, and the discoverer of gun-cotton and collodian, became interested in it. He gave this strange smelling substance the name of "ozone," and he published the results of his experiments with it in a treatise entitled, "On the Generation of Ozone." Schonbein showed that ozone could be produced by various methods, chemical as well as electrical.

Ozone exists naturally in the atmosphere in the open country, and more especially at the seaside. It is produced by lightning discharges; by silent electrical discharges in the atmosphere; by the evaporation of water, particularly salt water; by the action of sunlight; and also by the action

of certain vegetable products upon the air. The quantity of ozone in the air is always small, and even pure country or sea air contains only one volume of ozone in about 700,000 volumes of air. No ozone can be detected in large cities or over low, marshy land.

Ozone is universally used throughout the world as an air purifier.

### ELECTRICAL NOTATIONS

Electricity is an invisible agent known only by the effects which it produces, and other various ways in which it manifests itself.

Direct current means when it is of unvarying direction. Alternating current, when it flows to and fro in opposite directions.

Magnetism.—The ancients applied the word “magnet” *magnes lapas*, to certain hard, black stones which possess the property of attracting small pieces of iron and was discovered later to have the more remarkable property of pointing north and south when hung up by a string. At this time the magnet received the name “lode-stone.”

### THE WILL OF A MOTOR

The Motor Starting Mechanism.—A starting

box is necessary in order to insert resistance in the circuit, so that the current may be turned on gradually, otherwise one or more coils would burn out as the total current would pass through them before the armature had a chance to revolve.

### THE ELECTRICAL TEMPERAMENTALS

A fuse consists of a piece of metal, an alloy of lead which will melt at a fairly low temperature, soldered to copper terminals. It is intended to melt whenever the current passing through it exceeds the safe carrying capacity of the wire which the fuse is designed for.

### ELECTRICAL ACCUMULATORS

Accumulators are electric storage batteries, and are usually charged from a dynamo or from a public main; and the electro-motive force of the charging current must be not less than  $2\frac{1}{2}$  volts for each cell in order to overcome the back electro-motive force of the cells themselves.

Practical applications of electric accumulators are increasing year by year, one of the most important of these is the connection of same in the use of electricity for power and light.

### OF INTEREST

Electric current can be generated by a dynamo in which the earth itself is used to provide the

magnetic field, no permanent or electro-magnets being used at all. This form of dynamo consists of a rectangular loop of copper wire rotating about an axis pointing east and west, so that the loop cuts the lines of force of the earth's magnetic field.

### REFERENCE AND STUDY

Romances of Electricity, by W. H. McCormick. Publisher, Frederick A. Stokes, New York.

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## DYNAMIC EQUATIONS

As the power of electricity controls the industrial world—so does the power of mind control all mankind and the universe.

As the electricity in the air we breathe changes from positive to negative or vice versa, so does mind in man.

As electrical atoms in the air we breathe effect physical changes in life—so does mind in man.—*Mulliner.*



**INCIDENCES  
IN THE  
FORMATION  
OF  
HUMAN SOCIETY**





## FINAL

Incidences in the formation of human society are brought to your attention for the purpose of renewing your thoughts upon actualities in Human Evolution; events that controlled the lives of George Washington, Benjamin Franklin, Abraham Lincoln, Theodore Roosevelt, and President Woodrow Wilson, and when I speak of events controlling the lives of these great men, I am simply restating Lincoln's own remarks in which he says: "I claim not to have controlled events, but confess plainly that events have controlled me."

Lincoln's own statement is deep in its significance, and if my readers will stop for a moment to reflect incidences in their own lives, it will enable them to fully appreciate and realize Lincoln's remarks, and also the operation of mind in evolution through the channels of mankind, which are always leading to perfection.

These facts prove that "Mind" like a luminous electrically-charged cloud surrounding us and of which we are spiritually a part thereof, contains static, magnetic and dynamic elements; they also

prove that "Mind" is self-centering and is constantly being attracted through the channels of mankind toward a positive core, and that core is God.

CHAPTER XIV  
INCIDENCES IN THE FORMATION  
OF HUMAN SOCIETY  
1776-1920

*By George Washington*

Mount Vernon, October 10, 1787.

“My Dear Humphreys:

“Your favor of the 28th ult., came duly to hand, as did the other of June. . . .

“The Constitution that is submitted, is not free from imperfections; but there are as few radical defects in it as could be expected, considering the heterogeneous mass of which the Convention was composed and the diversity of interests which were to be reconciled. A Constitutional door being opened for future alterations and amendments. I think it would be wise in the People to adopt what is offered to them, and I wish it may be by as great a majority of them as in the body that decided on it; but this is hardly to be expected, because the importance, and sinister views of too many characters will be affected by the change. Much will depend, however, on literary abilities, and the recommendation of it by good pens, should it be openly, I mean publicly,

attacked in the Gazettes. Go matters, however, as they may, I shall have the consolation to reflect, that no objects but the public good, and that peace and harmony wished to see prevail in the Convention, ever obtruded, even for a moment, in my mind, during the whole session, lengthy as it was. What reception this State will give to the proceedings (thro' the great territorial extent of it) I am unable to inform you. In these parts of it, it is advocated beyond my expectation. The great opposition, if great is given, will come from the Counties Southward, and Westward; from whence I have not, as yet, heard much that can be depended on. . . ."

Sincere Friend and

Obed' & H'ble Servant,

Col. Humphreys.

G. Washington.

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*By Benjamin Franklin*

*(This was his last speech to the Constitutional Convention and also the last speech of his life.)*

"Mr. President:

"I confess that there are several parts of this Constitution which I do not at present approve, but I am not sure I shall never approve them. For, having lived long, I have experienced many

instances of being obliged by better information, or fuller consideration to change opinions even on important subjects, which I once thought right, but found to be otherwise. It is therefore, that, the older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth, and that wherever others differ from them, it is so far error. Steele, a Protestant, in a dedication, tells the Pope, that the only difference between our churches, in their opinion of the certainty of their doctrines, is, 'The Church of Rome is infallible, and the Church of England is never in the wrong.' But though many private persons think almost as highly of their own infallibility as of that of their sect, few express it so naturally as a certain French lady, who, in a dispute with her sister said, 'I don't know how it happens, sister, but I meet with nobody but myself, that is always in the right—il n'y a que a toujours raison'.

"In these sentiments, sir, I agree to this Constitution, with all its faults, if they are such; because I think a General Government necessary for us, and there is no form of government, but what may be a blessing to the people if well administered; and believe further, that this is likely

to be well administered for a course of years, and can only end in despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other. I doubt, too, whether any other Convention we can obtain may be able to make a better Constitution. For when you assemble a number of men to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests and their selfish views. From such an assembly can a perfect production be expected? It, therefore, astonishes me, sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear that our councils are confounded, like those of the builders of Babel, and that our States are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats. Thus I consent, sir, to this Constitution, because I expect no better, and because I am not sure that it is not the best. The opinions I have had of its errors I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they shall die. If every one of us, in returning to our constituents, were to report the objections he has had to it, and endeavor to gain partisans in support-

ing them, we might prevent its being generally received, and thereby lose all the salutary effects and great advantages resulting naturally in our favor among foreign nations as well as among ourselves, from our real or apparent unanimity. Much of the strength and efficiency of any government, in procuring and securing happiness to the people, depends on opinion—on the general opinion of the goodness of the government as well as of the wisdom and integrity of its governors. I hope, therefore, that for our own sakes, as a part of the people, and for the sake of posterity, we shall act heartily and unanimously in recommending this Constitution (if approved by Congress and confirmed by the Convention) wherever our influence may extend; and turn our future thoughts and endeavours to the means of having it well administered.

“On the whole, sir, I cannot help expressing a wish that every member of the Convention who may still have objections to it, would with me, on this occasion, doubt a little of his own infallibility, and to make manifest our unanimity, put his name to this instrument.”

### ABRAHAM LINCOLN

*A Master Human Engineer; A Direct Mind Engineer; An Emancipator of Mankind*

Sixteenth president of the United States, born near Hodgenville, Kentucky, February 12th, 1809. His father was a poor farmer, who, in 1816, removed from Kentucky to Indiana. In the rude life of the backwoods, Lincoln's entire schooling did not exceed one year, and he was employed in the severest agricultural labor. He lived with his family in Spencer county, Indiana, until 1830, when he removed to Illinois, where, with another man, he performed the feat of splitting 300 rails in a day, which gave him the popular sobriquet of "The Rail Splitter." In 1834 he was elected to the Illinois Legislature. At this period, he lived by surveying land, wore patched homespun clothes, and spent his leisure hours in studying law. He was three times re-elected to the Legislature; was admitted to practice law in 1837, and removed to Springfield, the state capital. In 1844, he canvassed the state for Henry Clay, then nominated for president. Clay was defeated, but the popularity gained by Lincoln in the canvass secured his own election to Congress in 1846, where he voted against the extension of slavery; and in 1854 he was recog-



nized leader in the newly-formed Republican party. In 1855, he canvassed the state as a candidate for United States Senator, against Douglas, but without success. In 1856, he was an active supporter of Fremont in the presidential canvass, which resulted in the election of Buchanan. In 1860, Lincoln was nominated for the presidency by the Chicago Convention over Seward, who expected the nomination. The non-extension of slavery to the territories or new states to be formed from them, was the most important principle of his party. There were three other candidates—Douglas of Illinois, northern Democrat; Breckinridge of Kentucky, then Vice-President, and afterwards a general of the Confederate army, Democrat; and Bell of Tennessee, native American. With this division Lincoln received a majority of votes over any of the other candidates, though a million short of an absolute majority; every southern and one northern state voted against him. He was installed in the president's chair March 4, 1861. His election, by a sectional vote and on a sectional issue hostile to the South, was followed by the secession of eleven southern states, and a war for the restoration of the Union. As a military measure, he proclaimed, January 1st, 1863, the freedom of all slaves in the rebel states. He was re-elected to the presidency in 1864. The war was

practically brought to a close in April, 1865, through his efforts. On the 14th of the same month Lincoln was shot by an assassin, and died the next day. He was characterized by a strong sense of duty and great firmness.

*By Curtis*

Abraham Lincoln's fame as an orator and statesman was made secure by his debate with Douglas in 1858, his political speech at Cooper Institution in February, 1860, his oration at the dedication of the Soldiers' Cemetery at Gettysburg in 1863, and his second inaugural address in March, 1865. Neither of these four distinct examples of argument and eloquence has ever been surpassed in their separate fields. That was the judgment of his contemporaries, and it is confirmed by the succeeding generation, not only of his own countrymen, but of competent critics throughout the English-speaking world. His style commanded the highest praise from the French Academy. It was commended as a model for the imitation of princes.

His debate with Douglas was a gladiatorial combat between oratorical titans. It had no precedent and has not been repeated. His speech at Cooper Institute, as an example of political reasoning, made him pre-eminent upon

what the Americans call the "Stump." His historical analysis, concise statement, faultless logic, and irresistible conclusions made it a model which has been studied and imitated by campaign speakers ever since its delivery. The brief oration at Gettysburg, covering only thirty lines of print, ranks with the noblest utterances of human lips. No orator of ancient or modern times produced purer rhetoric, more beautiful sentiment, or elegant diction.

Ralph Waldo Emerson said, "Many passages in his letters, messages, and speeches . . . are destined to wide fame. What pregnant definitions, what unerring common sense, what foresight, and on great occasions what lofty, and, more than national, what human tones. His brief speech at Gettysburg will not easily be surpassed by words on any recorded occasion."

The occasion was the dedication of the battlefield as a soldiers' cemetery, November 19, 1863. Edward Everett delivered a masterly oration, and President Lincoln, being present, was introduced for a few remarks. With profound earnestness and solemnity he spoke five minutes to a breathless audience. His remarks were so brief that it is possible and appropriate to include them here. They could not be considered

out of place in any volume of literature on any subject. They cannot be printed or read too often:

“Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

“Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

“But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men living and dead, who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remain-

ing before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.”

The next day Mr. Everett, who was considered one of the most accomplished of American orators, sent Lincoln a note in which he said:

“Permit me to express my great admiration of the thoughts expressed by you with such eloquence, simplicity, and appropriateness at the consecration of the cemetery. I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes.”

It has always been a popular impression that Lincoln's speech was written upon the cars, en route to Gettysburg from Washington on the morning of the ceremonies, but General Fry, of the army, who was detailed from the War Department as his escort on that occasion and was with him every moment, says that he has no recollection of seeing him writing or even read-

ing a manuscript, nor was there any opportunity during the journey for him to do so. Colonel Hay, his private secretary, says that he wrote out a brief speech at the White House before leaving Washington, and, as usual on such occasions, committed it to memory; but the inspiration of the scene led him to make material changes, and the version given here, copied from Nicolay and Hay's biography, was written out by the President himself after his return. While it may not be exact, it is nearly accurate.

The *London Times* pronounced Lincoln's second inaugural address to be the most sublime state paper of the century. Equally competent critics have called it a masterpiece of political literature. The following extract will show its style and sentiment:

"Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that any should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully. The Almighty has his own purposes. 'Woe unto the world because of offenses! For it must needs

be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

The first collision between Lincoln and Douglas occurred during the Harrison presidential campaign of 1840, and from that time they were regarded as active rivals. These two remarkable men became acquainted in 1834 during Lincoln's first session in the Legislature at Vandalia, then the capital of Illinois. Mr. Douglas was four years younger and equally poor. In his youth he had been apprenticed to a cabinet-maker in Vermont, had studied law under very much the same difficulties as Lincoln, was admitted to the bar as soon as he was twenty-one, and came to Springfield, with no acquaintances and only thirty-seven cents in his pocket, to contest for the office of state attorney with John J. Hardin, one of the most prominent and successful lawyers of the state. By the use of tactics peculiar to his lifelong habits as a politician, he secured the appointment, made a successful prosecutor, and in 1836 was elected to the Legislature, and occupied a position on the Democratic side of the body similar to that occupied by Lincoln on the Whig side. In 1837 he secured from President Van Buren the appointment of Register of the Public Land Office, and made Springfield his home. In the fall of the same year he was nominated to Congress against John T. Stuart, Lincoln's law partner and friend, and the campaign which followed was



one of the most remarkable in the history of the state, with Lincoln, as usual, the conspicuous figure upon the Whig stump. When the vote was counted, Stuart received a majority of only fourteen out of a total of thirty-six thousand.

Douglas charged fraud, and his reckless attack upon the integrity of Stuart aroused in Lincoln's breast a resentment which never died. From that time he regarded Douglas with strong dislike and disapproval, and, although his natural generosity as well as his sense of propriety silenced his tongue in public, he never concealed from his friends his conviction that Douglas was without political morals. At the same time he recognized the ability and power of "the little giant" as Douglas was already called, and no one estimated more highly his ability as an orator and his skill as a debater. Personally, Douglas was a very attractive man. He had all the graces that Lincoln lacked—short and slight of stature, with a fine head, a winning manner, graceful carriage, a sunny disposition, and an enthusiastic spirit. His personal magnetism was almost irresistible to the old as well as the young, and his voice was remarkable for its compass and the richness of its tones. On the other hand, Lincoln was ungainly and awkward; his voice was not musical,

although it was very expressive; and, as I have said before, he often acknowledged that there was no homlier man in all the states.

Douglas recognized an antagonist who was easier to avoid than to meet, and attempted to keep Lincoln out of his path by treating him as an inferior. On one occasion, when both happened to be in the same town, there was a strong desire among the people to hear them discuss public questions. The proposition irritated Judge Douglas, who, with his usual arrogance, inquired:

“What does Lincoln represent in this campaign? Is he an Abolitionist or a Whig?”

The committee replied that Lincoln was a Whig, whereupon Douglas dismissed the subject in his pompous way, saying:

“Oh, yes, I am now in the region of the Old Line Whig. When I am in Northern Illinois I am assailed by an Abolitionist, when I get to the center I am attacked by an Old Line Whig, when I go to Southern Illinois I am beset by an Anti-Nebraska Democrat. It looks to me like dodging a man all over the state. If Mr. Lincoln wants to make a speech he had better get a crowd

of his own, for I most respectfully decline to hold a discussion with him."

Lincoln calmly ignored this assumption of superiority at the time, but never failed to punish Mr. Douglas for it when they met upon the stump, and, according to the testimony of their contemporaries, he was equal to his able and adroit opponent from the beginning of their rivalry either in the court-room, or in a rough-and-tumble debate, or in the serious political discussion of great political questions. Only one of Lincoln's speeches of this period of his life is preserved. That is an address delivered at a sort of oratorical tournament at Springfield. There was such a demand for it that a few days after its delivery he wrote out as much as he could remember and the Whig managers printed it in pamphlet form as a campaign document; but it was the last time he indulged in the old-fashioned flights of eloquence. From that hour the topics he discussed demanded his serious attention and his closest argument, and he spoke to convince, not to excite admiration or merely stir the emotions of his audiences.

In 1854 the moral sense of the nation was shocked by the repeal of what is called "The Missouri Compromise." That was a law passed in

1820 for the admission of the territory of Missouri to the Union as a slave state, upon a condition that slavery should not go north of its northern boundary, latitude  $36^{\circ} 30'$ . Lincoln sharpened the national indignation. Douglas, then in the United States Senate, was one of the advocates of the repeal, and his powerful influence in Congress made it possible. As soon as the action of the Congress was announced, the entire country was plunged into a discussion of the question on the platform, in the pulpit, in the press, in the debating societies, by the firesides, at the corner groceries, at the post-office, and wherever people met together. Lincoln took no public part in the controversy for several months, but during the interval studied the question in its moral, historical, and constitutional bearings, and while the Democrats accused him of "mousing around" the libraries of the State House, he was preparing himself for a controversy which he knew was sure to come.

The next occasion upon which Lincoln displayed unusual power as an orator was the Bloomington Convention for the organization of the Republican party early in 1856. Never was an audience more completely electrified by human speech. The Convention, which was composed of former members of all political parties,

had adopted the name Republican, had taken extreme grounds against slavery, and had launched a new political organization; but it contained many discordant, envious, and hostile elements. Those who had watched the proceedings were anxious and apprehensive of dissension and jealousy, and Lincoln, with his acute political perceptions, realized the danger, perhaps, more keenly than any other man in the assembly. He saw before him a group of earnest, zealous, sincere men, willing to make tremendous sacrifices and undertake titanic tasks, but at the same time most of them clung to their own theories and advocated their individual methods with a tenacity that promised to defeat their common purpose, therefore, when he arose in response to the unanimous demand for a speech from the great orator of Springfield, his soul was flooded with a desire and a purpose to harmonize and amalgamate the patriotic emotions of his associates. He realized that it was a crisis in the history of his country, and rose to the full height of the occasion.

Those who were present say that at first he spoke slowly, cautiously, and in a monotone, but gradually his words grew in force and intensity until he swept the discordant souls of the assembly together and his hearers "arose from

their chairs with pale faces and quivering lips and pressed unconsciously towards him." His influence was irresistible. Even the trained reporters, accustomed to witness the most touching and impressive scenes with the indifference of their profession, dropped their pencils, and what was perhaps the greatest speech of Lincoln's entire career was unreported. Joseph Medill, afterwards editor of the Chicago *Tribune*, who was then a reporter for that paper, says:

"I did make a few paragraphs of what Lincoln said in the first eight or ten minutes, but I became so absorbed in his magnetic oratory that I forgot myself and ceased to take notes. I well remember that after Lincoln sat down, and calm had succeeded the tempest, I waked out of a sort of hypnotic trance, and then thought of my report to the *Tribune*. It was some sort of satisfaction to find that I had not been 'scooped,' as all the newspaper men present had been equally carried away by the excitement caused by the wonderful oration and had made no report or sketch of the speech."

But every reporter and editor went home bursting with enthusiasm, and while none of them could remember it entire, fragments of "Lincoln's Lost Speech," as it was called, floated

through the entire press of the United States. No one was more deeply moved than Lincoln himself, and although continually appealed to by his political associates and the newspapers, he admitted his inability to reproduce his words or even his thoughts after the inspiration under which he had spoken expired. But his purpose was accomplished. Those who assumed the name "Republicans" were thereafter animated by a single purpose and resolution.

As in former campaigns, Lincoln was placed upon the electoral ticket and made fifty or more speeches in Illinois and the adjoining states for Fremont in his contest against Buchanan for the presidency in 1856.

Soon after the inauguration of President Buchanan, the Supreme Court of the United States delivered an opinion on that famous trial known as the Dred Scott case which created intense excitement. A slave of that name sued for his freedom on the ground that his master had taken him from Missouri to reside in the state of Illinois and the territory of Wisconsin, where slavery was prohibited by law. Judge Taney and a majority of the Supreme Bench, after hearing the case argued twice by eminent counsel, decided that a negro was not entitled to bring

suit in a court. In addition, it indirectly announced its opinion that under the Constitution of the United States neither Congress nor a Territorial Legislature had any power to prohibit slavery within Federal territory. The people of the North cried out in protest, the people of the South defended the decision as just and righteous altogether, and then began a series of discussions which ended only with the emancipation of the bondsmen.

Senator Douglas was left in a curious situation, for he had justified the repeal of the Missouri Compromise, which prohibited the extension of slavery, on the ground of popular sovereignty, holding that under the Constitution each territory was authorized to decide the question for itself, and in defence of that position he had made many speeches. It became necessary, therefore, for him to reconcile it with the decision of the Supreme Court, which he attempted to do by an able argument at Springfield shortly after. It was the first presentation of his ingenious and celebrated "Freeport Doctrine," which, briefly, was that while the Supreme Court was correct in its interpretation of the Constitution, a territory cannot be divested of its right to adopt and enforce appropriate police regulations. As such regulations could only be made by Legisla-



tures elected by a popular vote, he argued, the great principle of popular sovereignty and self-government was not only sustained, but was even more firmly established by the Dred Scott decision.

This argument naturally excited the interest of Lincoln, who answered it in an elaborate speech two weeks later, and thus forced the issue into the campaign for the election of a legislature which was to choose the successor of Mr. Douglas in the United States Senate. Douglas was in an unpleasant predicament. He was compelled to choose between the favor and support of the Buchanan administration and that of the people of Illinois. As the latter alternative was necessary to his public career, he adopted it, and when Congress met he attacked the administration with his usual force and ability. His course was approved by a large majority of the Democratic party in Illinois, but stimulated the hope of the Republicans of that state that they might defeat him and elect Abraham Lincoln, who was entitled to the honor because he had yielded his priority of claim to Lyman Trumbull in 1854 and was now recognized as the foremost champion of the new Republican State Convention met in June, 1858; it adopted by acclamation a resolution declaring that he was the first and

only choice of the Republican party for the United States Senate.

Mr. Herndon, Lincoln's law partner, says:

"He had been led all along to expect his nomination to the Senate, and with that in view had been earnestly and quietly at work preparing a speech in acknowledgment of the honor about to be conferred upon him. This speech he wrote on stray envelopes and scraps of paper, as ideas suggested themselves, putting them into that miscellaneous and convenient receptacle, his hat. As the Convention drew near he copied the whole on connected sheets, carefully revising every line and sentence, and fastened them together for reference during the delivery of the speech and for publication. A few weeks before the Convention, when he was at work on the speech, I remember that Jesse K. Dubois, who was Auditor of the state, came into the office and, seeing Lincoln busily writing, inquired what he was doing or what he was writing. Lincoln answered gruffly, 'It's something you may see or hear some time, but I'll not let you see it now.' After the Convention Lincoln met him on the street and said, 'Dubois, I can tell you what I was doing the other day when you came into my office. I was writing that speech, and I knew if I read

the passage about the house divided against itself to you, you would ask me to change or modify it, and that I was determined not to do. I had willed it so, and was willing, if necessary, to perish with it.'

"Before delivering his speech he invited a dozen or so of his friends to the library of the State-House, where he read and submitted it to them. After the reading he asked each man for his opinion. Some condemned and no one endorsed it. Having patiently listened to these various criticisms from his friends, all of which, with a single exception, were adverse, he rose from his chair, and after alluding to the careful study and intense thought he had given the question, he answered all their objections substantially as follows: 'Friends, this thing has been retarded long enough. The time has come when those sentiments should be uttered; and if it is decreed that I should go down because of this speech, then let me go down linked to the truth—let me die in the advocacy of what is just and right.'"

After completing its routine work, the Convention adjourned to meet in the Hall of Representatives at Springfield that evening to hear Lincoln's speech, and it was anticipated with in-

tense interest and anxiety because the gentlemen whom Líncoln had taken into his confidence had let it be known that he was to take a very radical position. It was the most carefully prepared speech he ever made, although he delivered it from memory, and after a few opening sentences he uttered this bold and significant declaration which evoked an enthusiastic response from all of the free states of the Union:

“ ‘A house divided against itself cannot stand.’ I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in course of ultimate extinction; or its advocates will push it forward until it shall become alike lawful in all the states, old as well as new, North as well as South.”

Shortly after this event, Senator Douglas returned from Washington and took the stump, attracting immense crowds and exciting great enthusiasm. His speeches, however, were evasive and contained much special pleading as well as

misstatement. Lincoln watched him closely and, recognizing that Douglas was fighting unfairly, decided to bring him to terms. Hence, he addressed him a challenge to joint debate. Judge Weldon, who was living in Illinois at the time, tells the story as follows:

“We wrote Mr. Lincoln he had better come and hear Douglas speak at Clinton, which he did. There was an immense crowd for a country town, and on the way to the grove where the speaking took place, Mr. Lincoln said to me:

“ ‘Weldon, I have challenged Judge Douglas for a discussion. What do you think of it?’

“I replied, ‘I approve your judgment in whatever you do.’

“We went over a little to one side of the crowd and sat down on one of the boards laid on logs for seats. Douglas spoke over three hours to an immense audience, and made one of the most forcible speeches I ever heard. As he went on he referred to Lincoln’s Springfield speech, and became very personal, and I said to Mr. Lincoln:

“ ‘Do you suppose Douglas knows you are here?’

“ ‘Well,’ he replied, ‘I don’t know whether he does or not; he has not looked in this direction. But I reckon some of the boys have told him I was here.’

“When Douglas finished there was a tremendous shout for ‘Lincoln,’ which kept on with no let up. Mr. Lincoln said:

“ ‘What shall I do? I can’t speak here.’

“ ‘You will have to say something,’ I replied. ‘Suppose you get up and say that you will speak this evening at the court-house yard.’

“Mr. Lincoln mounted the board seat, and as the crowd got sight of his tall form the shouts and cheers were wild. As soon as he could make himself heard he said:

“ ‘This is Judge Douglas’ meeting. I have no right, therefore, no disposition, to interfere. But if you ladies and gentlemen desire to hear what I have to say on these questions, and will meet me this evening at the court-house yard, east side, I will try to answer this gentleman.’

“Lincoln made a speech that evening which in volume did not equal the speech of Douglas, but

for sound and cogent argument was the superior. Douglas had charged Lincoln with being in favor of negro equality, which was then the bugbear of politics. In his speech that evening Mr. Lincoln said:

“Judge Douglas charges me with being in favor of negro equality, and to the extent that he charges I am not guilty. I am guilty of hating servitude and loving freedom; and while I would not carry the equality of the races to the extent charged by my adversary, I am happy to confess before you that in some things the black man is the equal of the white man. In the right to eat the bread his own hands have earned he is the equal of Judge Douglas or any other living man.’

“When Lincoln spoke the last sentence he had lifted himself to his full height, and as he reached his hands towards the stars of that still night, then and there fell from his lips one of the most sublime expressions of American statesmanship. The effect was grand, the cheers tremendous.”

Senator Douglas accepted the challenge, and the famous debate was arranged which for public interest and forensic ability has never been surpassed or equalled in any country. Seven

dates and towns were selected, and the debaters were placed on an equal footing by an arrangement that alternately one should speak an hour in opening and the other an hour and a half in reply, the first half to have half an hour in closing.

In addition to his seven meetings with Douglas, Lincoln made thirty-one other set speeches arranged by the State Central Committee during the campaign, besides many brief addresses not previously advertised. Sometimes he spoke several times a day, and was exposed to a great deal of discomfort and fatigue which none but a man of his physical strength could have endured. He paid his own expenses, traveled by ordinary cars and freight trains, and often was obliged to drive in wagons or to ride horseback to keep his engagements. Mr. Douglas enjoyed a great advantage. He had been in the Senate several years and had influential friends holding government offices all over the state, who had time and money to arrange receptions and entertainments and lost no opportunity to lionize him. Every Federal official, for weeks before the joint meetings, gave his attention to the arrangements and was held responsible by Mr. Douglas for securing a large and enthusiastic Democratic audience. He was accompanied by his wife, a



beautiful and brilliant woman, and by a committee of the most distinguished Democratic politicians in the state. He traveled in a special train furnished by the Illinois Central Railroad, and in charge of Captain George B. McClennan, who was then its general manager. Every employee of that road was a partisan of Douglas, voluntary or involuntary, and several times Lincoln was compelled to suffer unnecessary delay and inconveniences because of their partisanship. Many a time when he was trying to get a little sleep in a wayside station, while waiting for a connection, or lay in a bunk in the caboose of a freight train, the special car of his opponent, decorated with flags and lithographs, would go sweeping by.

A gentleman who accompanied him during the canvass relates this: "Lincoln and I were at the Centralia Agricultural Fair the day after the debate at Jonesboro. Night came on and we were tired, having been on the fair grounds all day. We were to go north on the Illinois Central Railroad. The train was due at midnight, and the depot was full of people. I managed to get a chair for Lincoln in the office of the superintendent of the railroad, but small politicians would intrude so that he could scarcely get a moment's sleep. The train came and was filled instantly.

I got a seat near the door for Lincoln and myself. He was worn out, and had to meet Douglas the next day at Charleston. An empty car, called a saloon car, was hitched on to the rear of the train and locked up. I asked the conductor, who knew Lincoln and myself well—we were both attorneys of the road—if Lincoln could not ride in that car; that he was exhausted and needed rest; but the conductor refused. I afterwards got him in by stratagem.”

Lincoln did not underrate the ability of the advantages of his opponent. He realized fully the serious character and importance of the contest in which he was engaged. He was aware that the entire country was watching him with anxious eyes, and that he was addressing not only the multitudes that gathered around the platforms but the entire population of the United States. He knew also that whatever he might say would have a permanent effect upon the fortunes of the Republican party, then only two years old, not to speak of his own personal destiny.

He knew Douglas as well and perhaps better than Douglas knew himself. They had been acquainted from boyhood, and their lives ran in parallels in a most remarkable manner. They

had met at the threshold of their political careers. They had served together in the Legislature twenty-three years before. They were admitted to practice at the bar of the Supreme Court together. They had been rivals for the hand of the same lady, as related in a previous writing. They served together in Congress. They had met repeatedly, and had measured strength in the Legislature, in the courts, and on the platform. They had always been upon outwardly friendly terms, but each knew that the other disliked him intensely. It is probable that his inquisitive nature and analytical habits gave Lincoln a better knowledge of the strong and weak points of his antagonist. He was very thorough in whatever he undertook, while Douglas was more confident and careless in his preparation. Lincoln knew that in the whole field of American politics there was no man so adroit or aggressive or gifted in the tricks and strategy of debate, and in this contest Douglas showed his fullest power. Lincoln's talents and habits were entirely different. He indulged in no tricks and made no effort to dazzle audiences. His fairness was known and understood by Mr. Douglas, who took advantage of them. His high standard of political morals and his devotion to the Constitution, Douglas also took advantage of.

Douglas electrified the crowds with his elo-

quence and charmed them by his grace and dexterity. He was forcible in statement, aggressive in assertion, and treated Lincoln in a patronizing and contemptuous manner; but Lincoln's simplicity of statement, his homely illustrations, quaint originality, and convincing logic were often more forcible than the lofty flights of eloquence in which his opponent indulged. He was more careful and accurate in his statement of facts, and his knowledge of the details of history and the legislation of Congress was a great advantage, for he convicted Douglas of misrepresentation again and again, although it seemed to have had no effect whatever upon the confidence of the latter's supporters. As usual, Mr. Lincoln kept close to the subject and spoke to convince and not to amuse or entertain. When one of his friends suggested that his reputation for storytelling was being destroyed by the seriousness of his speeches, Lincoln replied that this was no time for jokes.

One of the gentlemen who accompanied Mr. Lincoln has given us the following description of his appearance and manner of speaking: "When standing erect he was six feet four inches high. He was lean in flesh and ungainly in figure; thin through the chest, and hence slightly stoop-shouldered. When he arose to address courts,

juries, or crowds of people his body inclined forward to a slight degree. At first he was very awkward, and it seemed a real labor to adjust himself to the surroundings. He struggled for a time under a feeling of apparent diffidence and sensitiveness. When he began speaking, his voice was shrill, piping and unpleasant. His manner, his attitude, his dark, yellow face wrinkled and dry, his oddity of pose, his diffident movements,—everything seemed to be against him, but only for a short time. After having arisen, he generally placed his hands behind him, the back of his left hand in the palm of his right hand, the thumb and fingers at his right hand clasped around the left arm at the wrist. For a few moments he played the combination of awkwardness, sensitiveness, and diffidence. As he proceeded he became somewhat animated, and to keep in harmony with his growing warmth, his hands relaxed their grasp and fell to his side. Presently he clasped them in front of him, interlocking his fingers, one thumb meanwhile chasing the other. His speech now requiring more emphatic utterance, his fingers unlocked and his hands fell apart. His left arm was thrown behind, the back of his hand resting against his body, his right hand seeking his side. By this time he had gained sufficient composure, and his real speech began. He did not gesticulate as

much with his hands as he did with his head. He used the latter frequently, throwing it with vim this way and that. This movement was a significant one when he sought to enforce his statement. It sometimes came with a quick jerk, as if throwing off electric sparks into combustible material. He never sawed the air nor rent space into tatters and rags, as some orators do. He never acted for stage effect. He was cool, considerate, reflective—in time self-possessed and self-reliant. His style was clear, terse, and compact. In argument he was logical, demonstrative, and fair. He was careless of his dress, and his clothes, instead of fitting, as did the garments of Douglas on the latter's well-rounded form, hung loosely on his giant frame.

“As he moved along in his speech he became freer and less uneasy in his movements; to that extent he was graceful. He had a perfect naturalness, a strong individuality; and to that extent he was dignified. There was a world of meaning and emphasis in the long, bony finger of his right hand as he dotted the ideas on the mind of his hearers. Sometimes, to express joy or pleasure, he would raise both hands at an angle of about fifty degrees, the palms upward. If the sentiment was one of detestation,—denunciation of slavery, for example,—both arms,

thrown upward and the fists clinched, swept through the air, and he expressed an execration that was truly sublime. This was one of his most effective gestures, and signified most vividly a fixed determination to drag down the object of his hatred and trample it in the dust. He always stood squarely on his feet, toe even with toe; that is, he never put one foot before the other. He neither touched nor leaned on anything for support. He made but few changes in his positions and attitudes. He never ranted, never walked backward and forward on the platform. To ease his arms he frequently caught hold, with his left hand, of the lapel of his coat, keeping his thumb upright and leaving his right hand free to gesticulate. The designer of the monument erected in Chicago has happily caught him in just this attitude. As he proceeded with his speech the exercise of his vocal organs altered somewhat the tone of his voice. It lost in a measure its former acute and shrilling pitch, and mellowed into a more harmonious and pleasant sound. His form expanded, and, notwithstanding the sunken breast, he rose up a splendid and imposing figure. His little gray eyes flashed in a face aglow with the fire of his profound thoughts, and his uneasy movements and diffident manner sunk themselves beneath the wave of righteous indignation that came sweeping

over him. Such was Lincoln the orator, the statesman, the philosopher, a leader of mankind, and a Human Engineer in the true sense of its word."

### LEAGUE OF PEACE

*Remarks by Theodore Roosevelt in an Address  
Delivered at Christiania, Norway,  
May 5th, 1910*

"It would be a master stroke if these great powers honestly bent on peace would form a league of peace, not only to keep the peace among themselves but to prevent, by force if necessary, its being broken by others.

"The ruler or statesman who would bring about such a combination would have earned his place in history for all times and his title to the gratitude of all mankind."

### THE PURPOSE OF THE LEAGUE OF NATIONS

(Peace Conference, Paris, January 25, 1919)

*By President Wilson*

"Mr. Chairman:

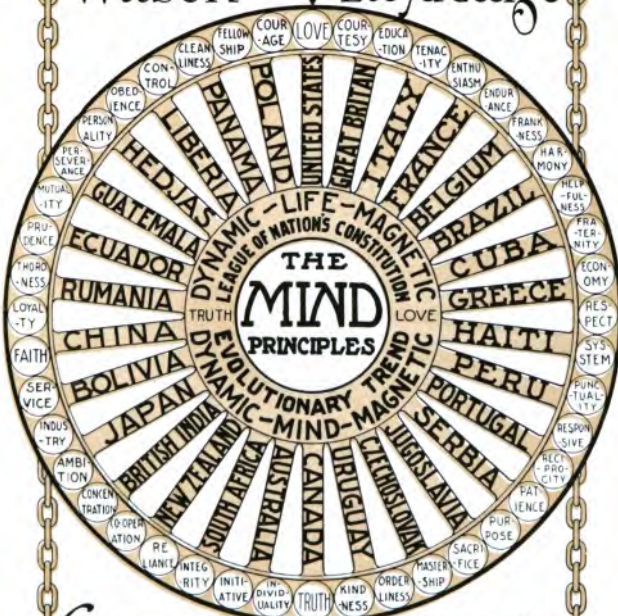
"I consider it a distinguished privilege to be permitted to open the discussion in this confer-



# The League of Nations

Wilson

Lloyd George



Clemenceau / Orlando

## Civilization-Formation

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ence on the League of Nations. We have assembled for two purposes, to make the present settlements which have been rendered necessary by this war, and also to secure the peace of the world, not only by the present settlements but by the arrangements we shall make at this conference for its maintenance. The League of Nations seems to me to be necessary for both of these purposes. There are many complicated questions connected with the present settlements which perhaps cannot be successfully worked out to an ultimate issue by the decisions we shall arrive at here. I can easily conceive that many of these settlements will need subsequent reconsideration, that many of the decisions we make shall need subsequent alteration in some degree; for, if I may judge by my own study of some of these questions, they are not susceptible of confident judgments at present.

“It is, therefore, necessary that we should set up some machinery by which the work of this conference should be rendered complete. We have assembled here for the purpose of doing very much more than making the present settlements. We are assembled under very peculiar conditions of world opinion. I may say without straining the point that we are not representatives of governments, but representatives of peo-

ples. It will not suffice to satisfy governmental circles anywhere. It is necessary that we should satisfy the opinion of mankind. The burdens of this war have fallen in an unusual degree upon the whole population of the countries involved. I do not need to draw for you the picture of how the burden has been thrown back from the front upon the older men, upon the women, upon the children, upon the homes of the civilized world, and now the real strain of the war has come where the eye of the government could not reach, but where the heart of humanity beats. We are bidden by these people to make a peace which will make them secure. We are bidden by these people to see to it that this strain does not come upon them again, and I venture to say that it has been impossible for them to bear this strain because they hoped that those who represented them could get together after this war and make such another sacrifice unnecessary.

“It is a solemn obligation on our part, therefore, to make permanent arrangements that justice shall be rendered and peace maintained. This is the central object of our meeting. Settlements may be temporary, but the action of the nations in the interest of peace and justice must be permanent. We can set up permanent processes. We may not be able to set up permanent

decisions. Therefore, it seems to me that we must take, so far as we can, a picture of the world into our minds. Is it not a startling circumstance, for one thing, that the great discoveries of science, that the quiet studies of men in laboratories, that the thoughtful developments which have taken place in quiet lecture rooms, have now been turned to the destruction of civilization? The powers of destruction have not so much multiplied as gained facility. The enemy whom we have just overcome had at his seats of learning some of the principal centers of scientific study and discovery, and he used them in order to make destruction sudden and complete; and only the watchful, continuous co-operation of men can see to it that science as well as armed men is kept within the harness of civilization.

“In a sense, the United States is less interested in this subject than the other nations here assembled. With her great territory and her extensive sea borders, it is less likely that the United States should suffer from the attack of enemies than many of the other nations here should suffer; and the ardor of the United States—for it is a very deep and genuine ardor—for the society of nations is not an ardor springing out of fear or apprehension, but an ardor springing out of the ideals which have come to consciousness in

this war. In coming into this war the United States never for a moment thought that she was intervening in the politics of Europe or the politics of Asia or the politics of any part of the world. Her thought was that all the world had now become conscious that there was a single cause of justice and of liberty for men of every kind and place. Therefore, the United States should feel that its part in this war had been played in vain if there ensued upon it merely a body of European settlements. It would feel that it could not take part in guaranteeing those European settlements unless that guaranty involved the continuous superintendence of the peace of the world by the associated nations of the world.

“Therefore, it seems to me that we must concern our best judgment in order to make this League of Nations a vital thing—not merely a formal thing, not an occasional thing, not a thing sometimes called into life to meet an exigency, but always functioning in watchful attendance upon the interests of the nations—and that its continuity should be a vital continuity; that it should have functions that are continuing functions and that do not permit an intermission of its watchfulness and of its labor; that it should be the eye of the nations to keep watch upon the

common interest, an eye that does not slumber, an eye that is everywhere watchful and attentive.

“And if we do not make it vital, what shall we do? We shall disappoint the expectations of the peoples. This is what their thought centers upon. I have had the very delightful experience of visiting several nations since I came to this side of the water, and every time the voice of the body of the people reached me through any representative, at the front of its plea stood the hope for the League of Nations. Gentlemen, the select classes of mankind are no longer the governors of mankind. The fortunes of mankind are now in the hands of the plain people of the whole world. Satisfy them, and you have justified their confidence not only, but established peace. Fail to satisfy them, and no arrangement that you can make will either set up or steady the peace of the world.

“You can imagine, gentlemen, I dare say, the sentiments and the purpose with which representatives of the United States support this great project for a league of nations. We regard it as the keystone of the whole program which expressed our purposes and ideals in this way and which the associated nations have accepted as the

basis of the settlement. If we returned to the United States without having made every effort in our power to realize this program, we should return to meet the merited scorn of our fellow citizens. For they are a body that constitutes a great democracy. They expect their leaders to speak their thoughts and no private purpose of their own. They expect their representatives to be their servants. We have no choice but to obey their mandate. But it is with the greatest enthusiasm and pleasure that we accept that mandate; and because this is the keystone of the whole fabric, we have pledged our every purpose to it, as we have to every item of the fabric. We would not dare abate a single part of the program which constitutes our instruction. We should not dare compromise upon any matter as the champion of this thing—this peace of the world, this attitude of justice, this principle that we are the masters of no people but are here to see that every people in the world shall choose its own masters and govern its own destinies, not as we wish but as it wishes. We are here to see, in short, that the very foundations of this war are swept away. Those foundations were the private choice of small coteries of civil rulers and military staffs. Those foundations were the aggression of great powers upon the small. Those foundations were the holding together of



empires of unwilling subjects by the duress of arms. Those foundations were the power of small bodies of men to work their will upon mankind and use them as pawns in a game. And nothing less than the emancipation of the world from these things will accomplish peace. You can see that the representatives of the United States are, therefore, never put to the embarrassment of choosing a way of expediency, because they have laid down for them the unalterable lines of principle. And, thank God, those lines have been accepted as the lines of settlement by all the high-minded men who have had to do with the beginnings of this great business.

“I hope, Mr. Chairman, that when it is known, as I feel confident it will be known, that we have adopted the principle of the League of Nations and mean to work out that principle in effective action, we shall by that single thing have lifted a great part of the load of anxiety from the hearts of men everywhere. We stand in a peculiar case. As I go about the streets here I see everywhere the American uniform. Those men came into the war after we had uttered our purposes. They came as crusaders, not merely to win a war, but to win a cause; and I am responsible to them, for it fell to me to formulate the purposes for which I asked them to fight, and I,

like them, must be a crusader for these things, whatever it costs and whatever it may be necessary to do; in honor, to accomplish the object for which they fought. I have been glad to find from day to day that there is no question of our standing alone in this matter, for there are champions of this cause upon every hand. I am merely avowing this in order that you may understand why, perhaps, it fell on us, who are disengaged from the politics of this great Continent and of the Orient, to suggest that this was the keystone of the arch and why it occurred to the generous mind of our president to call upon me to open this debate. It is not because we alone represent this idea, but because it is our privilege to associate ourselves with you in representing it.

“I have only tried in what I have said to give you the fountains of the enthusiasm which is within us for this thing, for those fountains spring, it seems to me, from all the ancient wrongs and sympathies of mankind, and the very pulses of the world seem to beat to the surface in this enterprise.”

LEAGUE OF NATIONS  
PRESENTATION OF THE COVENANT

(Paris, February 15, 1919)

*By Woodrow Wilson*

“Mr. Chairman:

“I have the honor—and assume it a very great privilege—of reporting in the name of the commission constituted by this conference on the formulation of a plan for the League of Nations. I am happy to say that it is a unanimous report, a unanimous report from the representatives of fourteen nations—the United States, Great Britain, France, Italy, Japan, Belgium, Brazil, China, Czecho-Slovakia, Greece, Poland, Portugal, Roumania, and Serbia. I think it will be serviceable and interesting if I may, with your permission, read the document as the only report we have to make.”

(President Wilson then read the draft. When he reached Article XV, and had read through the second paragraph, the President paused and said):

“I pause to point out that a misconception might arise in connection with one of the sen-

tences I have just read—‘If any party shall refuse to comply, the council shall propose measures necessary to give effect to the recommendations.’

“A case in point, a purely hypothetical case, is this: Suppose there is in the possession of a particular power a piece of territory, or some other substantial thing in dispute, to which it is claimed that it is not entitled. Suppose that the matter is submitted to the Executive Council for recommendation as to the settlement of the dispute, diplomacy having failed, and suppose that the decision is in favor of the party which claims the subject-matter of dispute, as against the party which has the subject-matter in dispute.

“Then, if the party in possession of the subject-matter in dispute merely sits still and does nothing, it has accepted the decision of the council in the sense that it makes no resistance, but something must be done to see that it surrenders the subject-matter in dispute.

“In such a case, the only case contemplated, it is provided that the Executive Council may then consider what steps will be necessary to oblige the party against whom the judgment has been given to comply with the decisions of the council.”

## FORMATION OF HUMAN SOCIETY

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After having read Article XIX, President Wilson also stopped and said:

“Let me say that, before being embodied in this document, this was the subject-matter of a very careful discussion by representatives of the five greater parties, and that their unanimous conclusion is the matter embodied in this article.”

### UNANIMITY OF PURPOSE

After having read the entire document, President Wilson continued as follows:

“It gives me pleasure to add to this formal reading of the result of our labors that the character of the discussion which occurred at the sittings of the commission was not only of the most constructive but of the most encouraging sort. It was obvious throughout our discussions that, although there were subjects upon which there were individual differences of judgment, with regard to the method by which our objects should be obtained, there were practically at no point any serious differences of opinion or motive as to the objects which we were seeking. Indeed, while these debates were not made the opportunity for the expression of enthusiasm and sentiments, I think the other members of the commission will agree with me that there was an undertone of

high respect and of enthusiasm for the thing we were trying to do, which was heartening throughout every meeting.

“It was because we felt that in a way this conference did intrust unto us the expression of one of its highest and most important purposes, to see to it that the concord of the world in the future with regard to the objects of justice should not be subject to doubt or uncertainty; that the co-operation of the great body of nations should be assured in the maintenance of peace upon terms of honor and of international obligations. The compulsion of that task was constantly upon us, and at no point was there shown the slightest desire to do anything but suggest the best means to accomplish the great object.

“There is very great significance, therefore, in the fact that the result was reached unanimously. Fourteen nations were represented, among them all of those powers which for convenience we have called the great powers, and among the rest a representation of the greatest variety of circumstances and interests. So that I think we are justified in saying that the significance of the result, therefore, has the deepest of all meanings, the union of wills which cannot be resisted, and which, I dare say, no nation will run the risk of attempting to resist.”

## FORMATION OF HUMAN SOCIETY

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### LEAGUE OF SIMPLE STRUCTURE

"Now as to the character of the document. While it has consumed some time to read this document, I think you will see at once that it is very simple, and in nothing so simple as in the structure which it suggests for a league of nations—a Body of Delegates, an Executive Council and a Permanent Secretariat.

"When it came to the question of determining the character of the representation in the Body of Delegates, we were all aware of a feeling which is current throughout the world. Inasmuch as I am stating it in the presence of the official representatives of the various governments here present, including myself, I may say that there is a universal feeling that the world cannot rest satisfied with merely official guidance. There has reached us through many channels the feeling that if the deliberating body of the League of Nations was merely to be a body of officials representing the various Governments, the peoples of the world would not be sure that some of the mistakes which preoccupied officials had admittedly made, might not be repeated. It was impossible to conceive a method or an assembly so large and various as to be really representative of the great body of the peoples of the world, because, as I roughly reckon it, we repre-

sent, as we sit around this table, more than twelve hundred million people. You cannot have a representative assembly of 1,200,000,000 people; but if you leave it to each government to have, if it pleases, one or two or three representatives, though only with one single vote, it may vary its representation from time to time, not only, but it may originate the choice of its several representatives. . . .”

### VARIETY OF REPRESENTATION

“Therefore, we thought that this was a proper and very prudent concession to the practically universal opinion of plain men, everything that everyone wanted, the door left open to a variety of representation, instead of being confined to a single official body with which they could or might not find themselves in sympathy.

“And you will notice that this body has unlimited rights of discussion—I mean of discussion of anything that falls within the field of international relations—and that it is especially agreed that war or international misunderstandings, or anything that may lead to friction or trouble is everybody’s business, because it may affect the peace of the world.

“And in order to safeguard the popular power,



so far as we could, of this representative body, it is provided, you will notice, that when a subject is submitted it is not to arbitration, but to discussion by the Executive Council. It can, upon the initiative of either of the parties to the dispute, be drawn out of the Executive Council to the larger forum of the general Body of Delegates; because through this instrument we are depending primarily and chiefly upon one great force, and this is the moral force of the public opinion of the world—the pleasing and clarifying and compelling influences of publicity; so that intrigues can no longer have their converts, so that designs that are sinister can at any time be drawn into the open, so that those things that are destroyed by the light may be promptly destroyed by the overwhelming light of the universal expression of the condemnation of the world.

“Armed force is in the background in this program, but it is in the background; and if the moral force of the world will not suffice, the physical force of the world shall. But that is the last resort, because this is intended as a constitution of peace, not as a league of war.”

VEHICLE OF LIFE, NOT STRAIT-JACKET

“The simplicity of the document seems to be one of its chief virtues, because, speaking for my-

self, I was unable to see the variety of circumstances, with which this League would have to deal. I was unable, therefore, to plan all the machinery that might be necessary to meet the differing and unexpected contingencies. Therefore, I should say of this document that it is not a strait-jacket, but a vehicle of life. A living thing is born, and we must see to it what clothes we put on it.

“It is not a vehicle of power, but a vehicle in which power may be varied at the discretion of those who exercise it and in accordance with the changing circumstances of the time. And yet, while it is elastic, while it is general in its terms, it is definite in the one thing that we were called upon to make definite. It is a definite guaranty of peace. It is a definite guaranty by word against the things which have just come near bringing the whole structure of civilization into ruin. Its purposes do not for a moment lie vague. Its purposes are declared, and its powers are unmistakable. It is not in contemplation that this should be merely a League to secure the peace of the world. It is a League which can be used for co-operation in any international matter.”

### LABOR GIVEN NEW STATUS

“That is the significance of the provision intro-

duced concerning labor. There are many ameliorations of labor conditions which can be effected by conference and discussion. I anticipate that there will be a very great usefulness in the bureau of labor which it is contemplated shall be set up by the League. Men and women and children who work have been in the background through long ages and sometimes seemed to be forgotten, while governments have had their watchful and suspicious eyes upon the maneuvers of one another, while the thought of statesmen has been about structural action and the larger transactions of commerce and of finance. Now, if I may believe the picture I see there comes into the foreground the great body of the laboring people of the world, the men and women and the children upon whom the great burden of sustaining the world must from day to day fall, whether we wish it to do so or not; people who go to bed tired and wake up without the stimulation of lively hope. These people will be drawn into the field of international consultation and help, and will be among the wards of the combined governments of the world. There is, I take leave to say, a very great step in advance in the mere conception."

TREATIES MUST BE PUBLISHED

"Then, as you will notice, there is an impera-

tive article concerning the publicity of all international agreements. Henceforth no member of the League can claim any agreement valid which has not been registered with the Secretary-General, in whose office, of course, it will be subject to the examination of anybody representing a member of the League. And the duty is laid upon the Secretary-General to publish every document of that sort at the earliest possible time. I suppose most persons who have not been conversant with the business of foreign affairs do not realize how many hundreds of these agreements are made in a single year, and how difficult it might be to publish the more unimportant of them immediately, how uninteresting it would be to most of the world to publish them immediately; but even they must be published just as soon as it is possible for the Secretary-General to publish them."

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### PROTECTION OF SMALL NATIONS

"Then there is a feature about this covenant which, to my mind, is one of the greatest and most satisfactory advances that has been made. We are done with annexations of helpless people, meant, in some instances by some powers, to be used merely for exploitation. We recognize in the most solemn manner that the helpless and undeveloped peoples of the world, being in that

condition, put an obligation upon us to look after their interests primarily, before we use them for our interests, and that in all cases of this sort hereafter it shall be the duty of the League to see that the nations who are assigned as the tutors and advisors and directors of these peoples shall look to their interests and their development before they look to the interests and desires of the mandatory nation itself.

“There has been no greater advance than this, gentlemen. If you look back upon the history of the world you will see how helpless peoples have too often been a prey to powers that had no conscience in the matter. It has been one of the many distressing revelations of recent years that the great power which has just been, happily, defeated, put intolerable burdens and injustices upon the helpless people in some of the colonies which it annexed to itself, that its interest was rather their extermination than their development; that the desire was to possess their land for European purposes, and not to enjoy their confidence in order that mankind might be lifted in these places to the next higher level.

“Now the world, expressing its conscience in law, says there is an end to that, that our conscience shall be settled to this thing. States will

be picked out which have already shown that they can exercise a conscience in this matter, and under their tutelage the helpless peoples of the world will come into a new light and into a new hope."

### SYMPATHY IN IT

"So I think I can say of this document that it is at one and the same time, a practical document and a human document. There is a pulse of sympathy in it. There is a compulsion of conscience throughout it. It is practical, and yet it is intended to purify, to rectify, to elevate.

"And I want to say that so far as my observation instructs me, this is in one sense a belated document. I believe that the conscience of the world has long been prepared to express itself in some way. We are not just now discovering our sympathy for these people and our interest in them. We are simply expressing it, for it has long been felt and in the administration of the affairs of more than one of the great states represented here—so far as I know, all the great states expressed itself in their dealings with their colonies, whose peoples were yet at a low stage of civilization."

### A COVENANT OF FRIENDSHIP

"We have had many instances of colonies lifted

into the sphere of complete self-government. This is not the discovery of a principle. It is the universal application of a principle. It is the agreement of the great nations which have tried to live by these standards in their separate administrations to unite in seeing that their common force and their common thought and intelligence are lent to this great and humane enterprise. I think it is an occasion, therefore, for the most profound satisfaction that this humane decision should be reached in a matter for which the world has long been waiting and until a very recent period thought that it was still too early to hope.

“Many terrible things have come out of this war, gentlemen, but some very beautiful things have come out of it. Wrong has been defeated but the rest of the world has been more conscious than it was ever before of the superiority of right. People that were suspicious of one another can now live as friends and comrades in a single family, and desire to do so. The miasma of distrust, of intrigue, is cleared away. Men are looking eye to eye, and saying, ‘We are brothers and have a common purpose. We did not realize it before, but now we do realize it, and this is our covenant of friendship.’”

### MUST HEAR ALL SIDES

"What we are doing is to hear the whole case, hear it from the mouths of the men most interested, hear it from those who are officially commissioned to state it, hear the rival claims, hear the claims that affect new nationalities, that affect new areas of the world, that affect new commercial and economic connections that have been established by the great world war through which we have gone. And I have been struck by the moderateness of those who have represented national claims. I can testify that I have nowhere seen the gleam of passion. I have seen earnestness, I have seen tears come to the eyes of men who plead for down-trodden people whom they were privileged to speak for, but they were not tears of anger, they were tears of ardent hope; and I don't see how any man can fail to have been subdued by these pleas, subdued to this feeling that he was not there to assert an individual judgment of his own but to try to assist the cause of humanity."

### SEEK THE UNITED STATES

"And in the midst of it all, every interest seeks out first of all when it reaches Paris the representatives of the United States. Why? Because—and I think I am stating the most wonderful fact in history—because there is no nation



in Europe that suspects the motives of the United States. Was there ever so moving a thing? Was there ever any fact that so bound the Nation that had won that esteem forever to deserve it? I would not have you understand that the great men who represent the other nations there in conference are disesteemed by those who know them. Quite the contrary. But you understand that the nations of Europe have again and again clashed with one another in competitive interest. It is impossible for men to forget these sharp issues that were drawn between them in times past. It is impossible for men to believe that all ambitions have all of a sudden been foregone. They remember territory that was coveted, they remember rights it was attempted to extort, remember political ambitions which it was attempted to realize, and while they believe men have come into different temper they cannot forget these things, and so they don't resort to one another for dispassionate views of matters in controversy."

#### RESORT TO FRIENDLY NATION

"They resort to that nation which has won enviable distinction, being regarded as the friend of mankind. Whenever it is desired to send a small force of soldiers to occupy a piece of territory where it is thought nobody else will be welcome they ask for American soldiers. And where oth-

er soldiers would be looked upon with suspicion and perhaps met with resistance, the American soldier is welcomed with acclaim. I have had so many grounds for pride on the other side of the water that I am very thankful that they are not grounds for personal pride, but for national pride."

### PRIDE IN THE U. S. SOLDIER

"If there were grounds for personal pride, I'd be the most stuck-up man in the world. And it has been an infinite pleasure to me to see these gallant soldiers of ours, of whom the Constitution of the United States made me the proud commander. Everybody praises the American soldier with the feeling that in praising him he is subtracting from the credit of no one else. I have been searching for the fundamental fact that converted Europe to believe in us. Before this war Europe did not believe in us as she does now. She did not believe in us throughout the first three years of the war. She seems really to have believed that we were holding off because we thought we could make more by staying out than by going in. And all of a sudden, in short, eighteen months, the whole verdict is reversed. There can be but one explanation for it. They saw what we did, that without making a single claim we put all our men and all our means at the

disposal of these who were fighting for their homes in the first instance, but for the cause—the cause of human right and justice—and that we went in, not to support their claims, but to support the great cause which they held in common. And when they saw that America not only held the ideals but acted the ideals, they were converted to America and became firm partisans of those ideals.”

THE REFLEX OF TIME

“I met a group of scholars when I was in Paris. Some gentlemen from one of the Greek universities had come to see me and in whose presence, or rather in the presence of the traditions of learning, I felt very young indeed. And I told them that I had had one of the delightful revenges that sometimes come to men. All my life I have heard men speak with a sort of condescension of ideals and of idealists, and particularly of those separated, encloistered persons whom they choose to term academic, who were in the habit of uttering ideals in a free atmosphere where they clash with nobody in particular. And I said I have had this sweet revenge. Speaking with perfect frankness in the name of the people of the United States I have uttered as the objects of the great war ideals and nothing but ideals, and the war has been won by that inspiration.”

## REPORT TO AMERICA

(Address at Boston, February 24, 1919)

*By President Wilson*

“Governor Coolidge, Mr. Mayor, Fellow Citizens:

“I wonder if you are half as glad to see me as I am to see you. It warms my heart to see a great body of my fellow citizens again because in some respects during recent months I have been very lonely, indeed, without your comradeship and counsel, and I tried at every step of the work which fell to me to recall what I was sure would be your counsel with regard to the great matters which were under consideration.”

### GREETING NOT PERSONAL

“I do not want you to think that I have not been appreciative of the extraordinary generous reception which was given me on the other side, in saying it makes me very happy to get home again. I don't mean to say I wasn't very deeply touched by the cries that came from greater crowds on the other side. But I want to say to you in all honesty, I felt them to be the call of greeting to you rather than to me. I did not feel that greeting was personal. I had in my heart the overcrowning pride of being your representative and of receiving the plaudits of men every-

where who felt that your hearts beat with theirs in the cause of liberty. There was no mistaking the tone in the voices of these great crowds. It was not the tone of mere greeting, it was not the tone of more generous welcome, it was the calling of comrade to comrade, the cry that comes from men who say we have waited for this day when the friends of liberty should come across the sea and shake hands with us to see that the new world was constructed upon a new basis and foundation of justice and right."

VOICES OF THE CROWD

"I can't tell you the inspiration that came from the sentiments that came out of these simple voices of the crowd. And the proudest thing I have to report to you is that this great country of ours is trusted throughout the world. I have come to report the proceedings or results of the proceedings of the peace conference—that would be premature. I can say that I have received very happy impressions from this conference, impressions that while there are many differences of judgment, while there are some divergencies of object, there is nevertheless a common spirit and a common realization of the necessity of setting up a new standard of right in the world. Because the men who are in conference in Paris realize as keenly as any American can

## HUMAN ENGINEERING

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realize that they are not masters of their people, that they are servants of their people, and that the spirit of their people has awakened to a new purpose and a new conception of their power to realize that purpose, and no man dare go home from that conference and report anything less noble than was expected of it."

### SLOWNESS IN PARIS

"The conference seems to you to go slowly; from day to day in Paris it seems to go slowly, but I wonder if you realize the complexity of the task which is undertaken. It seems as if the settlements of this war affect, and affect directly, every great, and I sometimes think every small, nation in the world. And no one decision can prudently be made which is not properly linked in with the great series of other decisions which must accompany it, and it must be reckoned in with the final result if the real quality and character of that result is to be properly judged."

### CHANGES IN FIGHTING MEN

"Men were fighting with tense muscle and lowered head until they came to realize those things, feeling they were fighting for their lives and for their country, and when these accents of what it was all about reached them from America they lifted their heads, they raised their eyes to

Heaven, then they saw men in khaki coming across sea in spirit of crusaders, and they found these were strange men, reckless of danger not only, but reckless because they seemed to see something that made that danger worth while. Men have testified to me in Europe that our men were possessed by something that they could only call religious fervor. They were not like any of the other soldiers. They had vision, they had dreams, and they were fighting in dream, and fighting in dream they turned the whole tide of battle and it never came back. And now do you realize that this confidence we have established throughout the world imposes a burden upon us—if we choose to call it a burden? It is one of those burdens which any nation ought to be proud to carry. Any man who resists the present tides that run in the world will find himself thrown upon a shore so high and barren that it will seem as if he has been separated from his human kind forever.”

#### THE EUROPE OF TODAY

“Europe that I left the other day was full of something that it had never felt fill its heart so full before. It was full of hope. The Europe of the second year of the war, the Europe of the third year of the war, was sinking to a sort of a stubborn desperation. They did not see any-

thing to be achieved even when the war should be won. They hoped there would be some salvage; they hoped they could clear their territories of invading armies; they hoped they could set up their homes and start their industries afresh. But they thought it would simply be a resumption of the old life that Europe had led—led in fear, led in anxiety, led in constant suspicion and watchfulness. They never dreamed that it would be a Europe of settled peace and justified hope. And now these ideals have wrought this new magic that all the peoples of Europe are buoyed up and confident in the spirit of hope, because they believe that we are at the eve of a new age in the world, when nations will understand one another; when nations will support one another in every just cause; when nations will unite every moral and every physical strength to see that right shall prevail. If America were at this juncture to fail the world, what would come of it?"

### AMERICA HOPE OF THE WORLD

"I do not mean any disrespect to any other great people when I say that America is the hope of the world. And if she does not justify that hope results are unthinkable. Men will be thrown back upon bitterness of disappointment not only, but bitterness of despair. All nations



will be set up as hostile camps again; men at the peace conference will go home with their heads upon their breasts, knowing they have failed—for they were bidden not to come home from there until they did something more than to sign the treaty of peace. Suppose we sign the treaty of peace and that it is the most satisfactory treaty of peace that the confusing elements of the modern world will afford and go home and think about our labors we will know that we have left written upon the historic table at Versailles, upon which Vergennes and Benjamin Franklin wrote their names, nothing but a modern scrap of paper, no nations united to defend it, no great forces combined to make it good, no assurance given to the down-trodden and fearful people of the world that they shall be safe. Any man who thinks that America will take part in giving the world any such rebuff and disappointment as that does not know America. I invite him to test the sentiments of the Nation.

“We set this nation up to make men free and we did not confine our conception and purpose to America, and now we will make men free. If we did not do that all the fame of America would be gone and all her power would be dissipated. She would then have to keep her power for those narrow, selfish, provincial purposes which seem

so dear to some minds that have no sweep beyond the nearest horizon. I should welcome no sweeter challenge than that. I have fighting blood in me and it is sometimes a delight to let it have scope, but if it is challenged on this occasion it will be an indulgence. Think of the picture, think of the utter blackness that would fall on the world! America has failed! America made a little essay at generosity and then withdrew! America said, 'We are your friends,' but it was only for today and not tomorrow! America said, 'Here is our power to vindicate right,' and then the next day, 'Let right take care of itself and we will take care of ourselves.' America said, 'We set up light to lead men along the paths of liberty but we have lowered it—it is intended only to light our path.' "

### LIBERTY, TRUTH, AND IDEAL

"We set up a great ideal of liberty, and then we said, 'Liberty is a thing that you must win for yourself.' Do not call upon us and think of the world that we would leave. Do you realize how many new nations are going to be set up in the presence of old and powerful nations in Europe and left there, and if left by us, without a disinterested friend? Do you believe in the Polish cause as I do? Are you going to set up Poland, immature, inexperienced, as yet unorganized,

and leave her with a circle of armies around her? Do you believe in the aspirations of the Czecho-Slovaks and Jugo-Slavs as I do? Do you know how many powers would be quick to pounce upon them if there were no guarantees of the world behind their liberty? Have you thought of the sufferings of Armenia? You poured out your money to help succor Armenians after they suffered. Now set up your strength so that they shall never suffer again."

WORLD PEACE TO GUARANTEE PEACE

"Arrangements of the present peace cannot stand a generation unless they are guaranteed by the united forces of the civilized world. And if we do not guarantee them can you not see the picture? Your hearts have instructed you where the burden of this war fell. It did not fall upon national treasuries; it did not fall upon the resources of nations. It fell upon the voiceless homes everywhere, where women were toiling in hopes that their men should come back. When I think of the homes upon which dull despair would settle if this great hope is disappointed, I should wish for my part never to have had America play any part whatever in this attempt to emancipate the world.

"But I talk as if there were any question. I

have no more doubt of the verdict of America in this matter than I have doubt of the blood that is in me. And so, my fellow citizens, I have come back to report progress, and I do not believe that progress is going to stop short of the goal. The nations of the world have set their heads now to do a great thing, and they are not going to slacken their purpose. And when I speak of the nations of the world, I do not speak of the governments of the world. I speak of peoples who constitute the nations of the world. They are in the saddle, and they are going to see to it that if their present governments do not do their will, some other governments shall. The secret is out, and present governments know it. There is a great deal of harmony to be got out of common knowledge.

“There is a great deal of sympathy to be gotten out of living in the same atmosphere, and except for the differences of languages, which puzzled my American ear very sadly, I could have believed I was at home in France or Italy or in England when I was on the streets, when I was in the presence of crowds, when I was in great halls where men were gathered irrespective of class. I did not feel quite as much at home there as I do here but I felt that now, at any rate, after this storm of war had cleared the air, men were

seeing, eye to eye, everywhere, and that these were the kind of folks who would understand what the kind of folks at home would understand; that they were thinking the same things."

GLAD TO "SPEAK U. S."

"It is a great comfort, for one thing, to realize that you all understand the language I am speaking. A friend of mine said that to talk through an interpreter was like witnessing the compound fracture of an idea. But the beauty of it is that whatever the impediments of the channel of communication the idea is the same, that it gets registered, and it gets registered in responsive hearts and receptive purposes. I have come back for a strenuous attempt to transact business for a little while in America, but I have really come back to say to you, in all soberness and honesty, that I have been trying my best to speak your thoughts. When I sample myself, I think I find that I am a typical American, and if I sample deep enough and get down to what probably is the true stuff of the men, then I have hope that it is part of the stuff that is like the other fellow's home. And, therefore, probing deep in my heart and trying to see things that are right without regard to the things that may be debated as expedient, I feel that I am interpreting the purpose and the thought of America; and in loving America I

find I have joined the great majority of my fellowmen throughout the world."

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## THE SENTIMENT OF AMERICA

(Address at New York, March 4, 1919)

*By President Wilson*

"My Fellow Citizens:

"I accept the intimation of the air just played, 'Over There.' I will not come back 'till it's over, over there.' And yet I prayed God in the interests of peace and of the world that that may be soon.

"The first thing that I am going to tell the people on the other side of the water is that an overwhelming majority of the American people is in favor of the League of Nations. I know that that is true. I have had unmistakable intimations of it from all parts of the country, and the voice rings true in every case. I account myself fortunate to speak here under the unusual circumstances of this evening. I am happy to associate myself with Mr. Taft in this great cause. He has displayed an elevation of view and devotion to public duty which is beyond praise."

NOT A PARTY ISSUE

"And I am the more happy because this means

that this isn't a party issue. No party has a right to appropriate this issue and no party will in the long run dare oppose it.

"We have listened to so clear and admirable an exposition (Mr. Taft's address preceding the President) of many of the main features of the proposed Covenant of the League of Nations that it is perhaps not necessary for me to discuss, in any particular way, the contents of the document. I will seek rather to give you its setting. I don't know when I have been more impressed than by the conferences of the commission set up by the conference of peace to draw up the Covenant for a League of Nations.

"The representatives of fourteen nations sat around that board—not young men, not men inexperienced in the affairs of their own countries, not men inexperienced in the politics of the world—and the inspiring influence of every meeting was the concurrence of purpose on the part of all those men to come to an agreement and an effective working agreement with regard to this league of the civilized world."

CONVICTION FELT BY ALL

"There was a conviction in the whole impulse, there was conviction of more than one sort, there

was the conviction that this thing ought to be done and there was also the conviction that not a man there would venture to go home and say that he hadn't tried to do it.

“Mr. Taft has set a picture for you of what failure of this great purpose would mean. We have been hearing, for all these weary months that this agony of war has lasted, of the sinister purpose of the Central Empires and we have made maps of the course that they meant their conquests to take. Where did the lines of that map lie, of that central line that we used to call from Bremen to Bagdad? They lay through these very regions to which Mr. Taft has called your attention, but they lay then through a united empire. The Austro-Hungarian Empire, whose integrity Germany was bound to respect as her ally, lay in the path of that line of conquest; the Turkish Empire, whose interests she professed to make her own, lay in the direct path that she intended to tread. And now what has happened? The Austro-Hungarian Empire has gone to pieces and the Turkish Empire has disappeared, and the nations that effected that great result—for it was the result of liberation—are now responsible as the trustees of the assets of those great nations. You not only would have weak nations lying in this path but you



would have nations in which the old poisonous sea of intrigue could be planted with the certainty that the crop would be abundant; and one of the things that the League of Nations is intended to watch is the course of intrigue. Intrigue cannot stand publicity, and if the League of Nations were nothing but a great debating society it would kill intrigue."

RIGHT OF EVERY MEMBER NATION

"It is one of the agreements of this covenant that it is the friendly right of every nation a member of the League, to call attention to anything that it thinks will disturb the peace of the world, no matter where that thing is occurring. There is no subject that may touch the peace of the world which is exempt from inquiry and discussion, and I think everybody here present will agree with me that Germany would never have gone to war if she had permitted the world to discuss the aggression upon Serbia for a single week. The British foreign office pleaded that there might be a day or two delay so that representatives of the nations of Europe could get together and discuss the possibilities of a settlement. Germany did not dare permit a day's discussion. You know what happened. So soon as the world realized that an outlaw was at large the nations began, one by one, to draw together

against her. We know for certainty that if Germany had thought for a moment that Great Britain would go in with France and Russia she never would have undertaken the enterprise, and the League of Nations is meant as notice to all outlaw nations that not only Great Britain, but the United States and the rest of the world will go in to check enterprises of that sort. And so the League of Nations is nothing more nor less than the covenant that the world will always maintain the standards which it has now vindicated by some of the most precious blood ever spilt."

### DEMANDED BY THE PEOPLE

"The liberated peoples of the Austro-Hungarian Empire and the Turkish Empire call out to us for this thing. It has not arisen in the councils of statesmen. Europe is a bit sick at heart at this very moment because it seems that the statesmen have had no vision and that the only vision has been the vision of the people. Those who suffer see. Those against whom wrong is wrought know how desirable is the right of the righteous. Nations that have long been under the heel of Austria, that have long cowered before the German, that have long suffered the indescribable agonies of being governed by the Turk, have called out to the world

generation for justice, liberation, and succor, and no cabinet in the world has heard them. Private organization, pitying hearts, philanthropic men and women, have poured out their treasure in order to relieve these sufferings, but no nation has said to the nations responsible, 'You must stop; this thing is intolerable and we will not permit it.' And the vision has been with the people. My friends, I wish you would reflect upon this proposition; the vision as to what is necessary for great reforms has seldom come from the top in the nations of the world. It has come from the need and aspiration and self-assertion of greater bodies of men who meant to be free. And I can explain some of the criticisms which have been leveled against this great enterprise only by the supposition that men who utter the criticisms have never felt the great pulse of the heart of the world."

NO STEMMING THE TIDE

"And I am amazed—not alarmed but amazed—that there should be in some quarters such a comprehensive ignorance of the state of the world. These gentlemen don't know what the mind of men is just now. Everybody else does. I don't know where they have been closeted. I do not know by what influences they have been blinded, but I do know they have been separated

from the general currents of the thought of mankind.

“And I want to utter this solemn warning, not in the way of a threat; the forces of the world do not threaten, they operate. The great tides of the world do not give notice that they are going to rise and run; they rise in their majesty and overwhelming might, and those who stand in the way are overwhelmed. Now the heart of the world is awake and the heart of the world must be satisfied. Don't let yourselves suppose for a moment that uneasiness in the populations of Europe is due entirely to economic causes or economic motives; something very much deeper underlies it other than that. They see that their governments have never been able to defend them against intrigue or aggression, and that there is no force of foresight or of prudence in any modern cabinet to stop war. And, therefore, they say: 'There must be some fundamental cause for this,' and the fundamental cause they are beginning to perceive to be that nations have stood singly or in little jealous groups against each other, fostering prejudice, increasing the danger of war rather than concerting measures to prevent it; and that if there is right in the world, if there is justice in the world, there is no

reason why nations should be divided in support of justice."

WORLD LOOKING TO THE UNITED STATES

"They are, therefore, saying if you really believe that there is a right, if you really believe that wars ought to be stopped, stop thinking about the rival interests of nations and think about men and women and children throughout the world. Nations are not made to afford distinction to their rules by way of success in the maneuvers of politics; nations are meant, if they are meant for anything, to make the men, women, and children in them secure and happy and prosperous, and no nation has the right to set up its special interests against the interests and benefits of mankind, least of all this great nation which we love. It was set up for the benefit of mankind; it was set up to illustrate the highest ideals and to achieve the highest aspirations of men who wanted to be free; and the world, the world of today believes that and counts on us, and would be thrown back into the blackness of despair if we deserted it.

"I have tried once and again, my fellow citizens, to say to little circles of friends or to larger bodies what seems to be the real hope of the peoples of Europe, and I tell you frankly I have not

been able to do so, because when the thought tries to crowd itself into speech the profound emotion of the thing is too much; speech will not carry. I have felt the tragedy of the hope of those suffering peoples.

“It is a tragedy because it is a hope which cannot be realized in its perfection and yet I have felt besides its tragedy its compulsion, its compulsion upon every living man to exercise every influence that he has to the utmost to see that as little as possible of that hope is disappointed because if men cannot now, after this agony of bloody sweat, come to their self-possession and see how to regulate the affairs of the world we will sink back into a period of struggle in which there will be no hope and therefore no mercy. There can be no mercy where there is no hope, for why should you spare another if you yourself expect to perish? Why should you be pitiful if you can get no pity?

“There is another thing which I think the critics of this covenant have not observed. They not only have not observed the temper of the world but they have not even observed the temper of those splendid boys in khaki that they sent across the seas. I have had the proud consciousness of the reflected glory of those boys because the con-

stitution made me their commander-in-chief and they have taught me some lessons. When we went into the war we went into it on the basis of declarations which it was my privilege to utter because I believed them to be an interpretation of the purpose and thought of the people of the United States.

“And those boys went over there with the feeling that they were sacredly bound to the realization of those ideals; that they were not only going over there to beat Germany; they were not going over there merely with resentment in their hearts against a particular outlaw nation; but that they were crossing those three thousand miles of sea in order to show to Europe that the United States, when it became necessary, would go anywhere where the rights of mankind were threatened. They would not sit in the trenches. They would not be restrained by the prudence of experienced continental commanders. They thought they had gone over there to do a particular thing, and they were going to do it at once. And just as soon as that rush spirit as well as the rush of body came in contact with the lines of the enemy they began to break, my fellow citizens, not merely because of the physical force of those lusty youngsters but because of the irresistible spiritual force of the armies of

the United States. It was that, that they felt. It was that, that cowed them. It was that, that made them feel if these youngsters ever got a foothold they could never be dislodged, and that, therefore, every foothold of ground that they won was permanently won for the liberty of mankind.

“And do you suppose that, having felt that crusading spirit of these youngsters who went over there not to glorify America but to serve their fellowmen, I am going to permit myself for one moment to slacken in my effort to be worthy of them and their cause? What I said at the opening I said with a deeper meaning than perhaps you have caught; I do not mean to come back until it's over, over there, and it must most of all be over until the nations of the world are assured of the permanency of peace.

“Gentlemen on this side of the water would be very much profited by getting into communication with some gentlemen on the other side of the water. We sometimes think, my fellow citizens, that the experienced statesmen of European nations are an unusually hardheaded set of men, by which we generally mean, although we do not admit it, they are a bit cynical; they say: ‘This is a practical world,’ by which you always mean



that it is not an ideal world; that they do not believe things can be settled upon an ideal basis. Well, I never came into intimate contact with them before, but if they used to be that way they are not that way now. They have been subdued, if that was once their temper, by the awful significance of recent events and the awful importance of what is to ensue, and there is not one of them with whom I have come in contact who does not feel he can not in conscience return to his people from Paris unless he has done his utmost to do something more than attach his name to a treaty of peace. Every man in that conference knows the treaty of peace in itself will be inoperative, as Mr. Taft has said, without this constant support and energy of a great organization such as is supplied by the League of Nations.

“And men who, when I first went over there, were skeptical of the possibility of forming a League of Nations, admitted that if we could but form it, it would be an invaluable instrumentality through which to secure the operation of the various parts of the treaty; and when that treaty comes back, gentlemen on this side will find the Covenant not only in it, but so many threads of the treaty tied to the Covenant that you cannot dissect the Covenant from the treaty without destroying the whole vital structure. The

structure of peace will not be vital without the League of Nations and no man is going to bring back a cadaver with him."

WASHINGTON'S WORDS INTERPRETED

"Mr. Taft was speaking of Washington's utterance about entangling alliances, and if he will permit me to say so, he put the exactly right interpretation that is inevitable if you read what he said, as most of these gentlemen do not. And the thing that he longed for was just what we are now able to supply: an arrangement which will disentangle all the alliances of the world.

"Nothing entangles, nothing enmeshes a man except a selfish combination with somebody else. Nothing entangles a nation, hampers it, binds it, except to enter into a combination with some other nation against the other nations of the world. And this great disentanglement of all alliances is now to be accomplished by the Covenant, because one of the Covenants is that no nation shall enter into any relationship with another nation inconsistent with the Covenants of the League of Nations. Nations promise not to have alliances. Nations promise not to make combinations against each other. Nations agree there shall be but one combination, and that is the combination of all against the wrongdoer.

“And so I am going back to my task on the other side with renewed vigor. I had not forgotten what the spirit of the American people is. But I have been immensely refreshed by coming in contact with it again. I did not know how good home felt until I got there.

“The only place a man can feel at home is where nothing has to be explained to him. Nothing has to be explained to me in America, least of all the sentiment of the American people. I mean, about great fundamental things like this. There are many differences of judgment as to policy—and perfectly legitimate. Sometimes profound differences of judgment, but those are not differences of judgment, but those are not differences of sentiment, those are not differences of purpose, those are not differences of ideals. And the advantage of not having to have anything explained to you is that you recognize a wrong explanation when you hear it.

“In a certain rather abandoned part of the frontier at one time it was said that they found a man who told the truth; he was not found telling it; but he could tell it when he heard it. And I think I am in that situation with regard to some of the criticisms I have heard. They don't make any impression on me because I know there is no

medium that will transmit them, that the sentiment of the country is proof against such narrowness and such selfishness as that. I commend these gentlemen to communion with their fellow citizens."

### PUZZLE IN SOME CRITICISMS

"I must say that I have been puzzled by some of the criticisms, not by the criticisms themselves; I can understand them perfectly even when there was no foundation for them; but by the fact of the criticism. I cannot imagine how these gentlemen can live and not live in the atmosphere of the world. I cannot imagine how they can live and not be in contact with the events of their times, and I particularly cannot imagine how they can be Americans and set up a careful selfishness thought out to the last detail. I have heard no counsel of generosity in their criticism. I have heard no constructive suggestion. I have heard nothing except, 'Will it not be dangerous to us to help the world?' It would be fatal to us not to help it.

"From being what I will venture to call the most famous and the most powerful nation in the world, we would of a sudden have become the most contemptible. So I did not need to be told, as I have been told, that the people of the United States would support this Covenant. I

am an American and I knew they would. What a sweet revenge it is upon the world. They laughed at us once; they thought we did not mean our professions of principle. They thought so until April of 1917. It was hardly incredible to them that we would do more than send a few men over and go through the forms of helping, and when they saw multitudes hastening across the sea, and saw what those multitudes were eager to do when they got to the other side, they stood amazed and said, 'The thing is real, this nation is the friend of mankind as it said it was.' The enthusiasm, the hope, the trust, the confidence in the future bred by that change of view is indescribable. Take an individual American and you may often find him selfish and confined to his special interests; but take the American in the mass and he is willing to die for an ideal. The sweet revenge therefore, is this, that we believed in righteousness and now we are ready to make the supreme sacrifice for it, the supreme sacrifice of throwing in our fortunes with the fortunes of men everywhere."

#### CONFIDENCE IN THE RETURN

"What are we to say, then, as to the future? I think, my fellow citizens, that we can look forward to it with great confidence. I have heard cheering news since I came to this side of the wa-

ter about the progress that is being made in Paris toward the discussion and clarification of a great many difficult matters; and I believe settlements will begin to be made rather rapidly from this time on at those conferences. But what I believe—what I know as well as believe is this: that the men engaged in those conferences are gathering heart as they go, not losing it; that they are finding community of purpose, community of ideal to an extent that perhaps they did not expect; and that amidst all the interplay of influence—because it is infinitely complicated—amidst all the interplay of influence, there is a forward movement which is running toward the right. Men have at last perceived that the only permanent thing in the world is right, and that a wrong settlement is bound to be a temporary settlement for the very best reason of all, that it ought to be a temporary settlement, and the spirits of men will rebel against it, and the spirits of men are now in the saddle.”

### AN INCIDENT IN ITALY

“When I was in Italy, a little limping group of wounded soldiers sought an interview with me. I could not conjecture what it was they were going to say to me, and with the greatest simplicity, with touching simplicity, they presented

me with a petition in favor of the League of Nations.

“Their wounded limbs, their impaired vitality were the only argument they brought with them. It was a simple request that I lend all the influence that I might happen to have to relieve future generations of the sacrifices that they had been obliged to make. That appeal has remained in my mind as I have ridden along the streets in European capitals and heard cries of the crowd, cries for the League of Nations from lips of people who, I venture to say, had no particular notion of how it was to be done, who were not ready to propose a plan for a league of nations, but whose hearts said that something by the way of a combination of all men everywhere must come out of this. As we drove along the country roads weak old women would come out and hold flowers up to strangers from across. Why should they hold flowers up to strangers from across the Atlantic? Only because they believed that we were the messengers of friendship and of hope and these flowers were their humble offerings of gratitude that friends from so great a distance should have brought them so great a hope.

“It is inconceivable that we should disappoint them and we shall not. The day will come when

men in America will look back with swelling hearts and rising pride that they should have been privileged to make the sacrifice which it was necessary to make in order to combine their might and their moral power with the cause of justice for men of every kind everywhere.

“God give us the strength and vision to do it likely. God give us the privilege of knowing that we did it without the cost and because we were true Americans, lovers of liberty and of right.”



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**RICHARD H. MULLINER.**

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## INSPIRING BOOKS AND MAGAZINES

Books and other reading materials that inspired the author in the formation of this text book, in some instances fitting quotations were acquired, in other instances an inspired concrete thought was the result.

"Modern Business Text Books"

*By Alexander Hamilton Institute*

"Human Physiology"

*By Albert P. Brubaker, A.M., M.D.*

"Four Minute Essays," and various other classics, also Editorials published in the "Current Opinion Magazine"

*By Dr. Frank Crane*

"The True Abraham Lincoln"

*By W. E. Curtis*

"Men Who Are Making America," "The Forbes Magazine"

*By B. C. Forbes*

"Little Journeys to the Homes of Great Men and Women,"

"No Enemy But Himself," "Consecrated Lives,"

"The Man of Sorrows"

*By Elbert Hubbard*

"Man to Man," or "Industrial Democracy"

*By John Leitch*

"Nature and Culture," "Books and Culture," "Work and Culture,"

"The Life of Spirit," "The Great Word," "My Study Fire,"

"A Child of Nature," "Works and Days"

*By Hamilton Wright Mabie*

"Science and Health"

*By Mary Baker Eddy*

"Romances of Electricity"

*By W. H. McCormick*

"American Ideals and Other Essays," "Theodore Roosevelt" an autobiography, "America and the World War"

*By Theodore Roosevelt*

"Succeeding With What You Have"

*By Charles M. Schwab*

"Brain and Personality"

*By William Hanna Thomson*

"The Silent Partner" (monthly magazine)

*By Fred D. Van Amburgh*

"When a Man Comes to Himself," "The State," "Division and Reunion," "An Old Master," and other essays, "George Washington," "A History of the American People," "The New

Freedom," "Constitutional Government in the U. S.,"

"Free Life," "On Being Human"

*By Woodrow Wilson*